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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII.

JACKSON, MISS., September 10, 1925

NEW SERIES
VOLUME XXVII, No 87

It is said an anti-evolution bill will be introduced in the Virginia General Assembly (legislature) at its next session.

There are 62 Baptists in the Mississippi Legislature, 46 of whom are in the House and 16 in the Senate.

There are 73 lawyers in the Mississippi Legislature, 51 of whom are in the House and 22 in the Senate.

Brother W. A. Sullivan was with Pastor Haight in a great meeting last week at Norfield. We heard there were 15 or 20 added to the church.

The submarine U-20, which destroyed the Lusitania and sent 1,206 people to death, was itself blown up by Danish authorities recently. It was grounded during a fog in November, 1916.

Burnsville Church in Tishomingo County had a great revival with 123 professions of faith. Brother Page led the singing, as he is now doing at New Prospect Church.

Davis Memorial is now pastorless and on their knees praying that the Lord will send to them the proper man for His work in this field. J. Gregory, 525 Todd St., is Chairman of the Pulpit Committee.

Many are of the opinion that there is a larger proportion of unconverted members in our churches today than ever before. We just raise this one question: If it is true, may it not be due to the fact that we are training them into the church today rather than preaching them in?

At the much heralded Universal Christian Conference held this summer at Stockholm, Sweden, it was not permitted to discuss prohibition, and it is said that after a banquet given the members of the Conference by the King and Queen it required two trucks to haul away the empty wine bottles. This is one of the efforts to unite all Christians—Excuse us!

Dr. J. C. Robert gives elsewhere an account of the burial of Dr. George Wharton, who was born in Mississippi, graduated from Mississippi College, pastor of churches in the state and one time owner and President of Hillman College. He was buried at Mars Hill, N. C. He is survived by his wife, who was Miss Menger, and several children.

Recent statistics show that there are approximately 53,000,000 people in the United States under twenty-five years of age. About 16,000,000 are getting some kind of religious education—Sunday School, week day school, or parochial school—leaving 37,000,000 without any. There are about 43,000,000 Protestants under twenty-five; less than 16,000,000 are enrolled in any class for religious instruction—leaving over 27,000,000 or 66.5 per cent, receiving none. In Chicago, several years ago, a very careful survey was made. Of the 1,000,000 children in the Chicago public schools, 800,000 received no religious education; 200,000 received some in Sunday School or other schools, i.e., four out of every five were without religious education.—Ex.

Baptist and Reflector says Dr. L. P. Leavell is improving at a branch of the Battle Creek Sanitarium.

Twenty-two members of the Mississippi Legislature are Presbyterians. Fifteen of this number in the House and seven in the Senate.

There are 21 teachers in the Mississippi Legislature, 15 of whom are in the House and six are in the Senate.

Dr. J. W. Cammack of the Education Board has asked Prof. E. O. Sellers to help him conduct a "Music Week" at Ridgecrest, N. C., for the Assembly next summer.

It is said that in Yucatan there are remains of a civilization of 4000 years ago which rivaled that of Egypt. Among these is a calendar more exact than ours of today. Which way does evolution work, anyhow, backward or forward?

The Shenandoah, the great navy dirigible airship, was torn to pieces in a storm Sept. 3rd, as it passed over Ohio on a trans-continental tour. Fourteen are reported killed, and the wonder is that any survived.

Somebody who did not know any better once defined faith as believing what you know is not so. But it remained for some modern teachers of religion to tell us that the larger faith is believing that what is written in the Bible is not literally true.

Evangelist E. E. Huntsberry began a revival meeting at Lumberton August 31, closing September 13. Mrs. Huntsberry and B. B. Cox are assisting. Brother Cox is a music graduate of the Fort Worth Seminary. Brother Huntsberry puts the denominational paper into all the churches where he goes.

Rev. Guy F. Winstead and Miss May Bland were married in Meridian on August 29th. They are at home at 824 South First Street, Louisville, Ky., where Brother Winstead is attending the Seminary and preaching for nearby churches. He is an alumnus of Mississippi College and we hope they will come back home. The ceremony was performed by Pastor J. C. Richardson.

We welcome Pastor L. A. Materne to Mississippi. He writes from Lumberton that: "Rev. E. E. Huntsberry evangelistic party will conduct a revival at Lumberton, Miss., Aug. 31 to Sept. 13."

Brother Huntsberry, formerly of Meridian, Miss., is a brilliant, scholarly and powerful preacher of the Gospel. He has conducted a number of meetings in which hundreds have been led to Christ.

Brother B. B. Cox will direct the choir.

Your sons and daughters will soon be going away from home to school. It will be well for you to write the Baptist pastor where he or she goes that he may give them the proper welcome and personal attention. In many of these schools there is someone who gives her whole time to looking after the welfare of students. Get in touch with her. If you yourself are going away to school, line up with the church in all its work without delay.

William G. Pearson of Durham, N. C., a negro school teacher and business man, recently gave \$25,000 to a negro college at Kittrell, N. C.

There is only one Catholic among the members of the Mississippi Legislature, and he is in the House.

It is computed that the use of cigarettes has increased a billion for each month, and this is said to be due to the use of them by women.

Rev. Scott W. Hickey has had great meetings this summer and is now in Simmons University working for his M.A. degree. He expects to resume evangelistic work next April.

Concord Association, in middle of Tennessee, passed strong resolutions opposing the teaching of evolution and refusing to support any school in which it is taught.

Brother Guy Jack of Scooba wants to know the date when the State Convention met at Wahalak. He thinks it was in 1838, the second or third meeting. He says that at that time Wahalak was a flourishing town.

Pastor Materne will have Evangelist E. E. Huntsberry with him in a meeting Sept. 1-13. Mrs. Huntsberry assists in the music and personal work. Mr. B. B. Cox leads the singing.

"Uncle Joe" Cannon, who for half a century was a member of Congress from Illinois, now 89 years of age, joined the Methodist Church at Danville, Ill., August 9th. His parents were Quakers. His wife was a Methodist.

All but nineteen states in the Union have agreed within the past eight years to grant credit in high schools for Bible study done either in school or in churches. The system has been officially sanctioned in nineteen states and in ten others it is followed by the state authorities without official approval.

Messrs. Joshua and Eugene Levering of Baltimore, brothers, will reach their eightieth birthday September 11th. They have been greatly used of God in the work of the kingdom for what is usually called two generations. Mr. Joshua Levering has been President of the Board of Trustees of the Louisville Seminary for 25 years. Congratulations and wishes for increasing joy and usefulness to the end.

New buildings being erected by the Southern Baptist Theological Seminary in the eastern suburbs of Louisville are almost completely under roof and workmen have done a good deal of inside finishing-up. They will be occupied in January. Norton Hall has a frontage of 378 feet and if all sections were put end to end it would extend 722 feet or the length of two city blocks. The unnamed dormitory of five connecting sections built to form a large court has a frontage of 610 feet and if the sections were put end to end would extend 894 feet or nearly three city blocks. Every room in both buildings is an outside room. Each student will have hot and cold water in his room. As big as the buildings are, the plot on which they are erected would have to have a number more of similar structures before even approaching congestion.

MISSISSIPPI BAPTIST HOSPITAL

For Information at District Associations

The Mississippi Baptist Hospital in the fifteenth year of its work, has developed into an institution which we believe is a credit to the great Christian organization which sponsors its cause, and a glory to God, standing as a monument to our Master's work, extending relief to the suffering who are in need of substantial aid that would not, otherwise, be available.

A review of its activities and accomplishments during the ten months ended July 31, 1925, shows that a total of 2,549 patients were admitted, 350 of this number being patients in which the charges amounting to \$9,160.70 were donated as charity, discounts amounted to \$920.08, and free and complimentary services for which no charge was made amounted to \$10,340.00.

We have recently secured the contract from the Government to care for their soldiers for the coming year, and for the past year we have been caring for the surgical needs of the Choctaw Indians.

The auditor's statement showed revenue from operation \$76,911.63, receipts from the 75 million campaign, the Power Memorial fund and sundry contributions were \$14,192.84, the total receipts including \$10,000.00 from a bond issue, were \$101,104.47. Operating expenses were \$51,397.49, repairs \$2,417.77, charity and discount \$10,080.78. The net surplus is shown, without deductions for depreciation for the year, of \$35,008.43. This surplus is reflected in new building, improvements and equipment, increase in receivables, decrease in current indebtedness and a bond retirement sinking fund which has already grown to an amount of \$3,500.00.

The building of our new \$50,000.00 modern nurses home is near completion, approximately \$20,000.00 has been paid on this, over \$3,000.00 has gone into improvements and equipment necessary to keep up with the requirements, the outstanding items of which are, our wonderful silent call system, improvements and additions to the electric and heating systems and safety devices, and a considerable addition to furniture equipment necessary throughout the building.

Despite the showing made our facilities are far below the rapidly growing requirements, we are badly in need of a new wing to the building to provide for a Clinical Laboratory, Physio Therapy and Out Patient Department. It appears that the requirements have grown to the point where the Hospital should own and operate its own scientific laboratory and have the benefit of the additional revenue accrued therefrom. We must increase our facilities to successfully take care of the demands, and supply the large amount of free service granted.

In addition to the funds necessary to carry out the above plan, we will need something like \$30,000.00 to complete the payment on the building and furnish the new nurses home; however, the purpose is one of the most worthy, and the greater accomplishment that would result should easily justify the outlay.

As soon as the nurses home is completed, in which there will be a chapel with seating capacity for 100, we have made plans for a hospital pastor to live in the nurses home and carry on the work of our Father among our patients, visitors, and employees.

Our Trustees are as follows: Mr. D. C. Simons, President; Mrs. J. M. Hartfield, Treasurer; Rev. H. M. King, Vice-President; Mr. R. D. Dearman, Secretary; Rev. C. E. Bass; Dr. E. L. Posey; Mrs. J. R. Sandefur; Hon. Rush Knox; Hon. J. H. Price; Mr. W. Jacobs, and Dr. J. P. Vall.

Respectfully submitted,

—Mississippi Baptist Hospital,
Mrs. B. E. Golightly, Superintendent.

Kemper County Association will meet at Cooba, October 23rd, instead of September as previously announced.

CHRISTIAN CHINESE

The following encouraging word comes from Dr. F. J. White, president of Shanghai Baptist College: "You will have heard from other sources news about the general situation in Shanghai and in China. As to the general situation, of course, no one can foretell what the days will bring forth. No one knows what the results will be as far as Christian education is concerned, or even Christian work. In Shanghai College we have had the fullest confidence of our student body. There has been great sympathy between faculty and students, and between Chinese and foreigners. By relying absolutely on the advice of the leading Chinese in the institution, whose confidence we possess, we have been able to avoid all complications. The students' and Chinese teachers have felt that we have tried, as a faculty, to understand the Chinese viewpoint, and to deal with the situation in an absolutely Christian way. We have tried to put the good of Christianity above educational ideals, and as a result we hear nothing but praise for Shanghai College among the students and among Chinese outside. We have not been able to have regular commencement, because of the difficulties. The students are so bound by the whole student union that no matter how much they may desire to carry on with their studies, and have commencement, it would be impossible for them to do so. But the most encouraging thing in it all is the absolute loyalty of the Christian students to Christianity. Last Sunday we baptized four students, two of them seniors. We had a larger number at the communion service than we have had any time this year. These facts simply made my heart leap with joy, for I said to myself, 'A senior who could accept Christ and be immersed at this time, will stand for Christ through thick and thin.' And the fact that more Christians attended the communion service than in ordinary times means that Christianity is now indigenous to China whatever may come. Strange things may happen to China in the next few years—she may have to walk the path that Russia has walked, but whatever may come Christianity has come to China to stay. Whether the missionaries may be able to remain, Christianity will remain and I believe will be steadfast. I have never been so encouraged as I am today."—The Baptist.

THE CARNAL MIND

"The carnal mind is enmity against God"—Rom. 8:7. After the willful disobedience and the just condemnation of man, it was written of him that "Every imagination of the thoughts of his heart was only evil continually". Gen. 6:5. "The imagination of man's heart is evil from his youth". Gen. 8:21. "The earth was filled with violence". Gen. 6:11. "They are corrupt, there is none that doeth good, they are all gone astray; there is none that doeth good, no not one". Ps. 14:1-3 and 53:1. "There is not a just man upon earth that doeth good and sinneth not". Eccl. 7:20. "The heart is deceitful above all things and desperately wicked". Jer. 17:9. "Out of the heart proceedeth evil thoughts, adulteries, fornications, murders, thefts, covetousness, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man". Mark 7:21-23.

"The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, idolatry, witchcraft, hatred, heresies, envyings, murders, drunkenness, revellings, and such like". Gal. 5:19-20, and 21. "The Scripture hath concluded all under sin". Gal. 3:22. "The whole world lieth in wickedness". 1 John 5:19. "Know ye not that the friendship of the world is enmity with God". Jas. 4:4. The foregoing Scripture saith that human nature is entirely and universally depraved; that man, the disobedient creature and rebellious enemy of God, is justly condemned to death, "without God and without hope", a spiritual and moral bankrupt, unable to restore himself to the favor of an offended Creator.

—C. M. Sherrouse.

DR. MULLINS AND THE A B C OF CLEAR THINKING

By C. P. Stealey

The Lord must have loved plain Baptists because he made so many of them. We read that "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called, but God hath chosen the foolish things of the world to confound the wise. God hath chosen the weak things of the world to confound the things which are mighty." Now that does not mean that he delights in foolishness, but it does mean evidently what David said: "I have more understanding than all my teachers for thy testimonies are my meditation". Again, "Through thy precepts I get understanding; therefore I hate every false way".

Dr. Mullins argues that article three would have been weakened by the insertion of the phrase "not by evolution". An increasing number do not agree with him, but let it be remembered that the connection in which the word "evolution" was used had no reference or application whatever to the secondary definitions to which he calls attention. Even the plain Baptist knows that those definitions are not thought of in connection with the present day use of the word, that they refer simply to development, progress, etc., and dragging them in as a reason for objecting to the minority report looks like quibbling.

He says in quoting "'Let the earth bring forth grass the herb yielding seed after its kind, etc.,' 'there are self evidently two processes or unfoldings here taught', etc. 'Why God should have commanded the earth to bring forth grass instead of creating grass outright, I do not know. God's command was obeyed and the earth brought forth grass and the herb yielding seed after its kind'. Again he quotes Genesis 1:20, 'And God said Let the waters bring forth abundantly the moving creature that hath life and fowl that may fly above the earth'. And again 'And God said Let the earth bring forth the living creature after its kind, cattle and creeping things and the beast of the field after its kind'.

Now Dr. Mullins holds that these processes are a kind of evolution. He seems to have overlooked other scriptures in the same connection. First, regarding the herb, etc., we read: "The Lord God made the earth and the heavens and every plant of the field before it was in the earth and every herb of the field before it grew". Again as to life in the sea, "God created great whales and every living creature that moveth which the waters brought forth abundantly after their kind and every winged fowl after his kind". Evidently these scriptures mean a little more than just the process of bringing out by slow and tedious development.

He says that to insert "not by evolution" would introduce confusion because Genesis presents four or five meanings of the word, etc. He fails to make the position as simple as A B C. Of course I am just a plain Baptist and I cannot see that to create a thing complete and give it its nature that the following out of that nature in reproduction and multiplying has any connection with evolution in a way that would conflict with "and not by evolution" as it is understood today. Anyhow let it be remembered that in the minority report the meaning of "and not by evolution" was clearly defined by the following words "This creative act was separate and distinct from any other work of God and was not conditioned upon antecedent changes in previously created forms of life". Thus it will be seen that his arguments about various meanings of evolution have no bearing upon the question at issue.

Article three would be wholly acceptable under ordinary circumstances, taking its natural meaning, but we are facing extraordinary conditions. The Bible is being assailed from every angle and the evil one is no longer using bungling, coarse methods, but preferably making his assaults in the name of culture and religion. The

whole object is to discredit the historicity and verbal inspiration of the Book and evolution is his chief aid just now. So that our declaration under such circumstances should be an A B C declaration. It should meet the situation without the necessity of explanation as to what we mean or the fear of the sneer of so called scholarship. Our attitude should meet the situation and not be deterred by the cry of the high brows. Regardless of the distinction between creation and evolution as drawn by Dr. Mullins and others that distinction is not kept clear in the propaganda of the day. Just now I have before me the article of a popular special writer in a great daily paper who says in arguing that there is no antagonism between the Bible and the theory of organic evolution: "To them the book of Genesis tells a beautiful and moving allegorical story of creation written for the understanding of the people who lived six thousand years ago, not for the more highly evolved and educated people of today. Neither do they deny the special creation of man. To them it is plausible that one branch of the tree of animal life was 'Made Man' for God's own purposes. Evolution to their way of thinking is neither a valueless nor an iniquitous theory. It is just one of God's many ways of doing things in this world."

Now that kind of propaganda is everywhere and Dr. Mullins' method will not meet it and deny it where it thrives.

Dr. James M. Gray says: "What is evolution? Some people go no further than the primary definition in the dictionary in order to find out. They read there that evolution is the 'act or process of evolving or working out', and they say why, we believe that. Does not every one believe that? Certainly he does, but that does not make him an evolutionist". Our business, as Baptists, is to brand the insidious doctrine as false and contrary to the teaching of the Bible.

Dr. Livingston Johnson is favorable to the theory that evolution developed the physical men up to a certain point and God breathed into him the breath of life and made him in His own image. It looks like that is the view held by Dr. Mullins or at least not objected to. We know that many people hold that view and they have a right to. Our contention is that Southern Baptists did not mean to endorse that view and yet the statement was so framed as to admit it. If Southern Baptists wish to say they endorse the evolution of the physical man up to a certain point, we have nothing more to say, so far as the Convention is concerned, but put the issue squarely before them and we feel certain they will repudiate that theory, 9 to 1.

Again Dr. Mullins is so definitely set against negative statements, but we notice he is fond of quoting Baldwin, whose definition of special creation is given by Dr. Mullins as follows: "The theory that biological species were created each after its kind by the direct act of God and not by a process of evolution or genetic descent". Now it seems that this great scholar wanted to make his definition clear and to strengthen it he used a negative and said "and not by a process of evolution". Dr. Mullins is unduly alarmed about what scientists will do if we make such a declaration. Let us say in the first place that evolution is not science and in the second place if it were, there is no ground for his fears. Read, however, what he says about God coming in anywhere along the line and his closing statement about variations of belief as to how God made the world and you will see that his position is to make the statement broad enough to include such men as Dr. W. L. Poteat and others.

Dr. Mullins makes much of the secondary definition of evolution as a reason for not saying "not by evolution", but he was linked with the Shailer Matthews-Darrow crowd the other day as a believer in theistic evolution, an embarrassing result of his refusal to agree to a repudiation of evolution in a doctrinal statement. He replied "I am not a theistic nor any other

kind of evolutionist". He said that notwithstanding the numerous definitions of evolution that keeps him from a declaration of "and not by evolution".

Again Dr. Mullins seeks to ridicule the whole business by saying "To affirm special creation and then say this is not evolution is like saying this fire is hot and not cold; this ice is cold and not hot; this water is wet and not dry; this iron is hard and not soft". Now, my readers, I want you to catch the force of this tremendous argument. Of course it is unthinkable, but suppose that the question as to whether fire is hot or cold was a vital one upon which depended the destiny of men and the dynamic for the molding and making of life here and hereafter and a group of scholars were saying that fire is cold, when we know that it is not, would we not be justified in saying and emphasizing "Yes, the fire is hot and not cold", or "the ice is cold and not hot", etc. We would do it because of the importance of the testimony and the force of the thought, because of the subtle arguments of scholars and you know some people swallow whatever the scholar says regardless of its logic or sense. Yes, and we ought to say it regardless of what scientific men might say.

Having served as pastor in this state I am impressed to say a word to the brethren of Mississippi relative to Rev. L. A. Materne and wife, who have recently come to labor with saints at Lumberton, Mississippi.

It has been my privilege to know Brother Materne and wife ten years in the work of His kingdom. I know no young people who have done more beautiful service in every department of our denominational life than the Maternes. It was their lot to work in the delta section of Louisiana, which is a very difficult portion of the state, and yet they did a monumental work for Christ.

I commend these good people to your love and confidence in service to Christ. May God bless and use them in my prayer.

—E. E. Huntsberry.

Long ago Dr. A. T. Robertson said that the Bible and a good conscience would make a man a Baptist. We have just had evidence of this fact. A friend of ours lives in Paris, France. Because of her marriage she became an Episcopalian. She had her two daughters christened, and they were being reared in that faith. They are now half grown girls. A while ago they began to read the Bible for themselves. When they read the Bible stories of baptisms they were startled and said: "Why, mother, we were not baptized this way, and why were we not?" The mother stood aghast for a moment, and then she explained that the Bible mode of baptism had been changed for convenience. The girls continued to study the question, and then they insisted upon being baptized the Scriptural way. The mother suggested that they wait until they returned to America, but they insisted that they wanted to be baptized at once. The upshot of the whole matter is that these girls are now members of one of our Paris Baptist churches. It was the Bible, and only the Bible, that led them to see that they were not walking as Christ commanded. Give the people the Bible and that will make them Baptists.—Watchman Examiner.

We notice that Editor Livingston Johnson of the Biblical Recorder defends Dr. W. L. Poteat, who is an open and avowed evolutionist and refuses to accept the whole Bible or to admit the truth of all the miracles as recorded in the Bible. Editor Johnson has also expressed his opposition to the adoption of a creed or confession of faith. These two things very naturally go together and we confess that we are somewhat surprised that Editor Johnson supports either one.—Baptist Advance.

DID YOUR SCHOOL OBSERVE IT LAST YEAR?

The date for Children's Week is October 18-25, 1925 (or as near thereto as possible).

Mississippi made a splendid showing in comparison with other states in Children's Week observance last year, but we are very anxious to go far beyond last year's work. We have an abundance of literature on Children's Week observance at the Sunday School office in Jackson and will be glad to mail it to any one upon request. When ordering literature for this, write me c/o Baptist Building, Jackson, Miss.

—Minnie Brown,
Elementary Worker.

REMOVAL HOME MISSION BOARD HEADQUARTERS

By B. D. Gray, Corresponding Secretary

The brotherhood will please take notice that on September 1, 1925, the Home Mission Board headquarters will be changed from 1004 Healey Building to 804 Wynne-Claughton Building, opposite the Carnegie Library on Carnegie Way.

We will be a short half-block from the corner of Peachtree and Ellis Streets, where there is street car service from all the railroad stations.

In the new headquarters we secure more room and save a considerable sum in our rent.

We shall be glad to greet the brethren in our new headquarters after September 1.

"MUSIC WEEK" AT WINONA LAKE

By Ernest O. Sellers

The largest and most important gathering in the interest of Sacred Song in America is held at Winona Lake, Indiana, during and following the great Bible Conference. The third and final week of the School of Sacred Song was designated as "Music Week" and was distinguished by the fact that no other program was held and each night was given over to a special musical program.

Monday night was Faculty night, a mixed program. Tuesday night "Elijah" and Friday night the "Messiah". Wednesday and Thursday were devoted to "contests". Wednesday to Gospel music and Thursday to more elaborate church music, anthems and difficult solos. There was also a contest for S. S. orchestras, one coming from Michigan and one from St. Louis, Mo. The contests were judged by Mr. Daniel Prothers, acknowledged to be the world's most famous "adjudicator" (judge).

To sit with Mr. Prothers, by his invitation, and listen to dozens of soprano, tenor, baritone or alto solos, duets, large and small choirs during the afternoon Eliminations and again at night to hear the "finals", to read his notes of criticism and listen to his quiet comments and finally Mr. Prothers' publicly expressed judgments which seemed to be accepted and approved alike by auditors and contestants, was one of the most unique musical experiences of my life. Over two hundred students enrolled in the school and Mr. Rodeheaver gathered a faculty of fourteen as instructors in all phases of evangelistic and church music. About 150 of these students formed the chorus for the oratorios and faculty members sang the solo parts. Never before have I heard oratorio honors carried off by a Gospel singer as did Mr. Rodeheaver in taking solo parts of both Elijah and Messiah and that in the same week.

One church sent its volunteer choir of 35 members to Winona for three days at a cost of over \$700.00, demonstrating the fact that one church takes its music seriously and showed its appreciation in a most practical manner.

Mr. Rodeheaver has promised to hold a one day song leaders conference during the Sunday meetings to be held in Baton Rouge next February, also to make another visit to the Bible Institute at that same time.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Ordinary notices, whether direct or in the form of resolutions of the boards, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

PRAYER OF CONFESSION

There is practically unanimous agreement among serious people today, and this will include those who are not particularly serious, that we are in the midst of a period of degenerate morals and superficial religion—or you may reverse this order if you wish and say superficial religion and degenerate morals, for thus you will have cause and effect in proper order. No need here to enumerate the evidences or point out the glaring demonstrations of this truth. Just read the daily papers or the magazines or the best sellers among the books from the printing presses in the past two years. Violence and lust; murder, robbery, violation of the sanctity of the home; the exhibition of nudity; suggestive dress, unrestrained liberty of conduct between sexes, tell the story of our generation.

Not that this is a new or unknown situation in the world. This kind of thing seems to come in cycles, or waves. If you will read the first few chapters of the prophecy of Isaiah, you will find that he describes just such conditions as now confront or surround us. He begins with a description of these shallow and hypocritical religious observances: They have forsaken the Lord, they have provoked the Holy One of Israel to anger. They are gone away backward. They have been sorely chastised without being improved. They were keeping up the multitude of sacrifices? But their incense was an abomination to the Lord. Your new moons and your appointed fasts my soul hateth. Your hands are full of blood. The second chapter is a call to return unto the Lord.

The third chapter is a specific rebuke to women, particularly as to their manner of dress, the fourth being a promise to the holy remnant. The fifth chapter repeats the indictment against the nation and amplifies the charges against it.

But it is the sixth chapter that starts the hope of relief. It gives us the vision of God. It is the only chapter in value in all the Old Testament. But it was not to discuss the entire vision that we began this article. Only one point in it is now our concern; that is Isaiah's prayer of confession. When he had seen God high and lifted up on his throne; when he had heard the seraphim chanting "Holy! Holy! Holy!" then he said, "Woe is me! I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

You notice he does not begin by bemoaning the sins of his generation but his own sinfulness. We seriously question if there was ever a revival or a great moral reform that did not begin in the heart and life of the preacher himself. And this reformation begins with a consciousness of sin, a deep sense of the leprosy of moral evil which infests and corrupts his own soul and makes his own lips unfit to be the instrument of God. It is of no use to confess other people's sins until we have confessed our own until we have genuinely felt the moral corruption of our own hearts and have confessed it before God.

You may have heard some preachers burn with indignation against the sins of others, when the people were raising question marks about the preachers, or criticizing his unrighteous doings. We have got to begin on the inside of our own souls. And no preacher is fit to preach to others and certainly is not prepared to confess their sins until he has discovered and confessed his own. And it ill becomes us to denounce the sins of others until we have confessed and forsaken our own. The hope of cleaning up our generation is the cleansing of our own hearts and lips. Alas that our own conduct becomes the target for the criticism of others and for the arrows of the devil.

This confession of Isaiah was entirely proper and just. We cannot escape complicity in the sins of our age. If our age is corrupt, we are at least in part responsible for it. Every man is a part of his own times and of his own generation. He is not simply the product of it, but he helps to make it what it is. Isaiah puts himself first in his confession, "I am a man of unclean lips and I dwell in the midst of a people of unclean lips". We first see ourselves as corrupt and then other people, that is when we have a vision of God.

Let me say it again and with all the emphasis which the Word of God conveys, there is no hope for our generation till we who would correct it first correct the evil in our own lives. We may cover it up from men, but we cannot hide it from God. We may not know the depths of sin in our own souls, but until we have come to see it, to be distressed about it, to cry out in confession of it, not till then, will we be able to do much toward correcting the sinfulness of our generation. It might well be the cry of our souls for such a vision of the Holy God as will enable us to see our own sinfulness and then send us on the mission of service to others.

SLAYING THE MAN OF SIN

Readers have often sympathized with the statement of Peter about some of the things Paul wrote in reference to the coming of Christ and the consummation of the age, namely that there are "some things hard to be understood". Now this poor pen is not going to try to unravel all the mystery of these difficult passages, and we certainly don't want to wrest them to our own destruction, nor to anybody's hurt. But maybe there are some underlying principles shown in these passages which will help us in dealing with sin in ourselves and in our generation.

Second Thessalonians contains one of those puzzling passages about which some people have crammed their craniums till they seem to be cracked; and there doesn't seem to be much light streaming through the cracks, but occasionally a good deal of noise and smoke. But we are going to venture a few suggestions about the man of sin and how to deal with him.

Paul seems to teach that sin will some day be incorporated in some one man or institution so as to bring the fight to a head and a conclusion. We have nothing to suggest as to who the man or institution is, for we don't know. And we are equally ignorant as to when or where he or it will appear. But God's method of dealing with sin, whether it is in me or you or him, or it, seems to be shown in that second chapter of Second Thessalonians; and it might help us to get a line on it and see if we can't make use of it now and here. For we are in the fight and we don't have to go to our neighbor's house to hear the blows or feel the sting of sin.

Here is the way God says he will, or does, deal with the man of sin: "Whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his presence". There is God's method of dealing with sin. You notice he says two things (1) he slays or consumes him with the breath of his mouth, and (2) brings him to nought by the

manifestation of his presence (or coming, or "being around").

God's method in the consummation of the age does not seem to differ from his method now. First he slays sin by the breath of his mouth: God's word and God's breath or spirit proceed out of his mouth. This is in accord with what John saw on Patmos where he described Jesus as having a sword proceeding out of his mouth. God fights with the weapon of his word and by the imparting of his Spirit. We are counseled to take the sword of the Spirit which is the Word of God. God's word and God's Spirit go together. They belong together. Our fight with sin will bring us the victory only when we use these weapons. You cannot neglect the word of God without jeopardy to the soul. It is marvelous how the power of sin is broken by hiding the word of God constantly, daily in the heart.

Now the other defense against sin is a consequence of the first: The brightness of his presence, the glorious realization of the immediate presence of Christ is the result of the use of the word and the working of the Holy Spirit. Paul prays for the Ephesians that the word of God may dwell in them richly, that they may be strengthened with might by the Holy Spirit, in order that Christ may dwell in their hearts, and that they may be filled with all the fullness of God. We do not need to wait for the second coming of Christ to win over sin. He has made present and immediate provision for our needs. What he does in us now, he will do in the whole world when Jesus comes.

TESTING THE TRUTH

When Jesus said, "If any man willeth to do his will he shall know of the teaching, whether it is of God, or whether I speak from myself". He was not referring to the matter of understanding his teaching. The people to whom he was speaking had no difficulty in comprehending what he said. His words were very plain, and they caught the meaning of them without difficulty. The fact was that they did understand him, and it was the fact that they understood him that was giving them trouble. They understood him to claim a divine commission and authority from God for what he was saying. They understood his words but they were slow to accept what he said, particularly about himself. They were not sure that he was what he claimed to be, the Son of God. They were puzzled; some were offended because it did not accord with their previous notions, some were plainly and openly hostile.

Jesus was defending and proclaiming his divine commission. He is willing to put it to the practical test. He challenges any man who wants to do God's will to try out his teaching. If it works all well and good; accept it. If it does not work, then throw it overboard. He is not afraid of the test. You may call that faith if you wish. But faith is natural, reasonable, practicable. If you want to know whether it is from God and is in accord with his nature and plan and eternal will, his purpose concerning man, give it a trial, see how it works.

They say a hypothesis or theory is a tentative effort to see whether a certain idea is in conformity with nature and facts. You may call it a guess, or a venture or an opinion according to your faith in it. But faith in it is necessary. Enough of faith to try it out and watch to see how it works. If it works well, we accept it, adopt it and settle down to live and plan in accordance with it. If it doesn't work, we abandon it.

Faith is about the same in the natural world or in the spiritual world. It is first of all dependent on some revealed facts or what are supposed to be facts. We put two or more facts together and begin to work out a theory as to their nature and general operation. Now Jesus furnishes us, he furnished his contemporaries

with certain facts, and on the basis of them he calls for faith, for a venture on our part. He appeals to the truth which he had taught which ought to find acceptance for its own sake. He appeals to the miracles he had wrought, the good he was doing as the evidence of his claim. And now he says "If any man is willing to do the Father's will, he shall know whether I am speaking for God or merely for myself".

This submission of his claims to the practical test ought to satisfy anybody. It ought to appeal to everybody. It ought to silence the voice of doubters and infidels until they have tested the claims of Jesus by seeing whether his teaching is workable and is in harmony with all that

Alcorn County Association met with West Corinth Church Thursday and Friday of last week, Brother J. L. Courson being the new pastor, having just returned to Mississippi from Saxlsbury, Tenn. Dr. T. W. Young was elected Moderator, and we have never seen a better one. Brother A. E. Ray, the Clerk, is in the same class, and the Treasurer, Brother Doggett from Kossuth ditto. The singing was led by Brother Page, who has done this kind of work in about every state in the Union. Judge Conn made a great speech on Christian Education, appealing especially for the endowment of Blue Mountain College. Dr. Young kept him company. Dr. Quisenberry made a stirring appeal, indeed several of them for Foreign Missions, and the brethren thanked him for coming. State Missions fared well in the discussion. The brethren gave good consideration to an excellent report on Christian Literature prepared by Brother Hugh Ray. Judge Conn said with reference to the discussion of the Sunday School lesson in The Record by Dr. Venable, "It is worth all of Peloubets and the rest of them put together." He is teacher of the Baracas of First Church, Corinth. Brother Romine was introduced as a young man who has just been ordained. He has been a railroad engineer. Brother W. G. Thompson is a one-armed Confederate veteran who has been attending associations for 60 years. Sunday Schools got an enthusiastic discussion. Twenty out of twenty-five churches have Sunday Schools and there is a host of teachers with diplomas from the Sunday Schol Board. Brother Page says he always organized a Sunday School in a church where he holds a meeting if they have none. Brother Strickland has been County Missionary and effort will be made to retain him. The Laymen's report by Brother Mack Elledge elicited a lively and helpful discussion. A large number of people promised to tithe. Mrs. Ray read a good report of the work of the W. M. U. and the brethren were asked to help these women. In the past eight months the churches in Alcorn County have given \$2,500 to the 1925 program.

LET US REJOICE By T. J. Moore

The revival meeting has been glorious and good reports still coming in. Let us praise our God for the souls redeemed.

The crops are exceedingly fine and prices good for all the farmer has to sell. Great prosperity is upon us. I fear that the motor car sales will give more evidence of our thrift than increased religious offerings. Let's not rob God of His tithe and offerings. Good times are upon us, let us not forget our God.

IMPORTANT NOTICE

Rev. J. S. Slaughter, who was for several years pastor of Stonewall Baptist Church, is now in the Tubercular Sanatorium at Magee, Miss. While physicians think he will recover provided he remains there long enough, yet he finds it very difficult to remain owing to the fact that he receives only \$10.00 per month from the Relief and Annuity Board. Besides paying for the necessities at the Sanatorium, his family has to

be supported in some way he says. He says in his letter of the 5th of this month, that if there is no relief for him he will have to take his place among the poor unfortunate victims who will have to answer the call unless a miracle is performed by the Lord.

The writer has written Dr. Lunsford to see if the stipend can be increased for Brother Slaughter. This is very doubtful since the Relief and Annuity Board is paying to helpless Mississippi ministers more than the denomination is paying into that Board for that purpose. This certainly does not speak well for more than 207,000 Mississippi Baptists.

There are two ways by which Brother Slaughter can be helped, one is by every church paying its pledge, thus swelling the total collections so that the pledge to the Relief and Annuity Board will be larger. Added to this can be liberal contributions from the churches which have made no pledge and from the members at large. Still another way will be for brethren over the state who are more fortunate than Brother Slaughter to make individual contributions and send them to this office. Accurate account of the contributions will be kept and forwarded to Brother Slaughter, with the names of the donors.

If there are those who desire further information concerning Brother Slaughter's condition, the writer will be glad to make investigation and make known the findings. Brother Slaughter does not know that this is being written in the Record, it is no request of his.

—R. B. Gunter.

The following is from Raleigh, N. C., and published in a secular paper of that state:

Raleigh, N. C., Aug. 25.—(UP)—An all night conference failed to furnish a solution to the problem raised at Wake Forest college by refusal of fundamentalists to aid the school because of the modernistic views of President W. L. Poteat.

Representatives of the college and members of the state mission board began discussions late Monday night but had not arrived at any decision when the conference broke up early Tuesday.

The difficulty is said to lie in President Poteat's views toward evolution. These are said to be very friendly and as a result collections for support of the college have been coming in very slowly.

President Poteat previously had announced that banishment would be necessary for the quitting of his post, but in view of the slump in collections for the college, it was rumored Tuesday he and his friends would seriously consider the wisdom of his resignation.

President Poteat will shortly indicate his decision to resign next year, it is rumored, but nothing definite has been decided.

The editor spent four days in a revival meeting at Wanilla. There were fourteen added to the church and general regret was expressed that the meeting could not continue further, but the meeting of an association called the preacher away. The church is without a pastor, but they have now taken steps which will probably soon secure one, and they are talking of going to half time. There are many unsaved people in the community, and a few faithful souls are seeking to hold up the torch of truth. The church seemed to be much strengthened and were kind to the visiting preacher.

Dr. Chas. T. Ball writes: "The Eastern Baptist Theological Seminary will open its first session September 22 at ten A. M. The outlook is fine for a great beginning. Students have applied and are enrolling from a number of far away states as California, Maine, Ohio and Illinois. They are coming from all nearby states. Prospective students should apply for accommodations at once.

"For information write Charles T. Ball, 181-1814 S. Rittenhouse Square, Philadelphia, Pa."

Evangelist T. T. Martin has just issued a book with the title "Science Speaks to Osborn". It is an anti-evolution treatise and a memorial to Wm. Jennings Bryan.

Mr. W. J. Cox of First Church, Memphis, is organizing Men's Classes for the study of Stewardship and Missions. He is the husband of the W. M. U. President.

Mrs. George McManus, wife of the author of Maggie and Jiggs, is said to be entering evangelistic work.

Mr. J. S. Riser, Jr., a student in the Louisville Seminary and pastor of churches in Indiana, preached two good sermons at Clinton Sunday. He is an alumnus of Mississippi College.

Prof. M. Latimer and wife of Clinton are having a family reunion, as their sons Webb and John and daughter Margaret are spending a few days at home. The first is taking his Ph.D. at Harvard and the other two their A.M. at Chicago.

The Governor of Ohio is said to have placed a white cross at every place along the highways where anyone has been killed in an automobile accident, as a warning to reckless drivers. At one place there are already fourteen crosses.

The Religious Herald of Richmond is preparing to celebrate its hundredth anniversary. We juniors salute you, beloved.

According to an insurance magazine there were 15,000 suicides in the United States last year. These people had no strength from a Christian experience to prevent self murder.

Rev. George F. Austin, who was pastor for several years at Ellisville, has been selected by the Home Mission Board for work at Balboa Heights in the Panama Canal Zone. He did good work in Mississippi and we hope to have him back in the state at some future time.

Pastor E. V. May of Flora held a meeting a few nights at Tinnin in Hinds County. Eight young men made profession of faith and will join the Lula Church near by.

Northern Baptists have recently determined on mission work specifically among Jews.

The Baptist of Chicago in an editorial condemning sectarianism speaks of the service flag being "consecrated under a baptism of tears". Some tears! Must have been at least a bath tub full.

Drs. Ben Cox and A. U. Boone, Baptist pastors in Memphis, are back in their pulpits after a summer in Europe.

"Cornelia the Mother of the Grachi" was a title of honor in which the Romans took great pride. Many people who have made Clinton their home, or who live in Jackson or Winona remember Mrs. Taylor, whose sons were her pride and joy. She moved to Clinton from Montgomery County because she was ambitious for them, and they did not disappoint her. She passed to her heavenly home recently at the age of 87. About her grave were gathered these sons and their families. The oldest from Oklahoma City and Mr. Ed Taylor from Hazlehurst, Prof. W. N. Taylor of the State Education Department, and Judge O. B. Taylor of Jackson. Her life was a success. She was happy in her children and they were devoted to their mother. One son was given to the world war and did not return, reported missing on the battlefield, giving himself to his country and the cause for which it stood. Her influence abides.

CRIME WAVE—CAUSE AND CURE

By A. D. Muse, Evangelist

The day was when to head a paper such as the above and attempt to publish an article such as this would bring down on one's head the briquet of "Calamity howler." But there is not any danger of that now. Several strong daily papers have been hammering away at that crime problem editorially for several months. I say that our religious papers have not had much to say about the crimewave. Many serious minded people are saying that our whole social system and national life are almost on the verge of a breakdown. The man who murders goes free. The man who is arrested is given bail. The man who is convicted pleads insanity and escapes the gallows. The man who is imprisoned has a lot of sob stuff pulled over him and is set free. The retiring head of a police detective force said the other day that he could do anything and escape if he had money to employ counsel and expert psychoanalysts.

The result of all this is that here are a few headlines I picked up from one week's newspapers:

"Belmont Races Make Thief of Trusted Agent."

"Won on the Races and Now Missing."

"Traps Thirty Women in Gambling Den."

"Policemen Discover Pool Trust for Women Only."

"Boy Admits Taking Dupont Pay Checks."

"Movie Hero Inspires Boy to Shoot Woman."

"Boy of Nine Kills Five Year Old Sister."

"Pretty Woman Leads Hold Up in Two Houses."

"Bandit Steals Sixty Thousand Dollars in Pawn Shop Hold Up."

"Wife Confesses Paying Four Hundred Dollars for Killing Husband."

Witness the following figures:

One out of every 500 people in the United States is in prison today.

Ninety per cent of the prisoners in the United States range from seventeen to twenty-two years of age.

One family out of every one hundred and forty has some one in prison today.

From 1910 to 1920 population of United States increased 14.9%. Same time our prisoners population increased 16.6%.

The American Bar Association in 1923 went on record as saying that the American prisoner has fifty chances of escaping justice. This means our increase in criminal element up to 2%.

There are two million dope users in the United States.

Peak age of drug addicts is 26 years.

Drug addicts range from 18 to 36 years.

36,000,000 people in United States of that age.

100,000 murders in United States from 1913 to 1923.

10,000 murders in 1923.

11,000 murders in 1924.

100 murders in Chicago alone first three months of this year.

200 murders in Chicago last year.

There were only six murders in London last year.

1. Picture.—No this is not a tirade against the picture shows. The pictures are here and here to stay. It is a great modern institution. They are a part of this century. But unless there is a halt they are going to become—and are now becoming—the greatest factor in the overgrowth of our civilization. The screen is often the greatest crime educator among us. Small boys see holdups, houses pilfered, trains robbed, banks robbed, wayside stores robbed, and pedestrians held up and the culprit get away and is the hero of the plot. And like the headlines listed above he soon finds inspiration to do the same and he is schooled in the methods of doing the same while he is getting the inspiration too. Further, the screen is the feeder of prostitution and breeder of divorce. The familiarities of the

opposite sex, the hugging and kissing, automobile petting parties seen there are kindling the flames of ruin in the bodies of the young. The very titles of the pictures themselves are unwholesome and calculated to excite. The distributors have said that the box receipts depend on the advertising matter. The more suggestive advertising the larger the box receipts.

The reputation of the leading stars is a smirch on the morals of America. Only recently has every decent person in America been nauseated and sick at the last matrimonial exploits of Charlie Chaplin, the children's idol. Just a short while ago we read in the front page lines of the morning papers of Charlie's trip through the cold and over the mountains in to Colorado in the night to marry his leading star and the next we hear was the morning headlines carried the news that she was suing Charlie for the support of her unborn child; the next we heard Charlie was a father and said of the child "It looks just like me." Oh if we could look down on Hollywood and see for twenty-four hours what God sees all the time we would wonder why God doesn't open the pit and drop the whole mess into oblivion. A religious weekly could not afford to print the incidents of Hollywood one hears every day in the city of Los Angeles.

I was in Los Angeles when DeMille was staging the Ten Commandments. I talked with a constructor who is a fine man. He was working for DeMille, doing carpenter work on the Ten Commandments. The things he told me of the conduct of the leading characters during that picture making will not bear to print.

I was in Los Angeles when Fatty Arbuckle came back. The newspapers reported a great ovation for Fatty. One lady was reported to have remarked that "Fatty had not done any more than any other man would have done."

Poli Negri, a screen favorite, a foreigner who has never been naturalized, one of the screen idols, who always plays the most suggestive parts, the greatest vamp on the screen, whose pictures are noted for their wild, animal passion appeal, was recently convicted and fined \$57,000 for the misuse of the mails and then modestly said she did not care to take an appeal.

I have given you the lightest things. But hear me, people, our young know all this. They know too that the pictures are a license on crime and a joke at justice.

2. Too lax in our immigration laws.—Richard Washburn Child is running a series of articles in the Saturday Evening Post on "The Great American Scandal". He investigated 125 cases in five American cities. The totals according to races stood:

American white, not foreign born.....	20
Italian born.....	26
Russian born.....	19
Other Southern European.....	35
Germany and France and one Oriental country	12
American negro.....	13

Mr. Child gives the native white population in New York, Baltimore, St. Louis, Detroit as being 75%. This 75% furnish 50% of the criminals. While the 25% foreign element furnish the other 50%. This includes the children of foreign born in this country. Russia, Poland, Italy and Greece furnish the major portion of our criminal element. I have said it all over this country, I repeat it here, I believe that our foreign immigration laws ought to be so made that nothing but white Protestant Europeans can get here until we have completely assimilated all the present Southern European and Russian element and reduced the unamerican tendencies to a minimum.

3. Loss of Authority in home and school.—Now to say "He is old fogey" will not relieve the situation any. Home authority is gone. And with it has gone school authority also. A child not controlled and made to respect authority in the home will not be controlled and will not respect authority in school. And right there we are breeding and training anarchy. Criminals

are not made ever night. It takes time to grow a criminal. It takes training. It takes time to tear down moral fiber to the point that conscience will permit one to be a criminal. No man can come fresh from a well ordered, systematic religious home where the parents' word and will are inexorable law; and to violate it is inevitable penalty; and where God's word, prayer, faith, honor and honesty were taught and drilled into that child daily, and commit the flagrant crime of the youthful criminals today. A man, well known to me and hundreds in Mississippi, told me that when he was gathering material for his thesis in Yale he went to a certain prominent American city. There was a lady physician there making investigation in the high schools. She told this gentleman that 85% of the high school girls of that city were not virgin. A splendid physician told me that he had been in his present town twenty years. First seventeen years eleven unmarried girls came to him with the sad story. The last eleven months seventeen girls had come with the same story. A physician told me recently of seven girls from the best families in his community that had come with the same sad story. No wonder!—when I sit in homes all over this country and see an auto drive up, and a horn blow and the lights turn off—wait a few minutes—then a girl—daughter, of the latter-teens go out alone and get in the car with the waiting young man and drive off—what time of night they come back—I don't know. I work until twelve and one o'clock every night that God sends. Many times in good homes such couples return after midnight. My God! The tears come to my eyes as I type these things. I have a beautiful little girl. I had rather follow her to her grave today than to see this. Oh Lord help! There are lots of things ten thousand times worse than burying your child. Oh why don't we go back, fathers and mothers, and have some authority in the home? And then demand it in the school? Instead we don't have it in the home and discourage it in the school. I know men who have taken their boys out of school because they were brought under discipline. Automobile wrecks, big gasoline bills, speeding fines, and worse still, are telling the tale now.

4. Interventions.—One of the most ghastly crimes of today in South Mississippi recently when a school boy shot in cold blood a teacher. I was told recently—this week, that a bunch of women were sending up the cry that "He is a boy. It won't do to hang him." This reminds me again of what Mr. Child says: "This concern for the criminal rather than for society he had defied, the clamor for saving him rather than for the preservation of law enforcement; the emphasis upon the criminal's fate rather than upon the fate of the victim and the authority of the law has become an example of grotesque soft thinking." Clarence Darrow boasts of the fact that he has saved 105 criminals from the extreme penalty. Scott was sent to confinement for insanity saying himself that he was not insane. A police came in drunk on rotten moonshine whiskey in Los Angeles, pulled out his gun to shoot his little boy who ran to meet him, the mother jumped between the man and child, he shot through the mother; killed the boy instantly. The mother got up, wiped the blood from the wound of the dead child, and he then shot her again and went into court and plead insanity and escaped. Where are we today? What are we coming to? Men, what are we going to do?

Clinton, Miss.

There are those who raise their voices in raucous if not raucorous protest against the law which forbids the teaching of evolution in the public schools. We haven't heard these same people utter any word of protest against the law in Louisiana which forbids the reading of the Bible in public schools.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

LAYMEN'S REGIONAL MEETINGS OCTOBER 5-11

Beginning October 5th, there will be six Laymen's Regional Meetings as follows: Jackson, Monday, October 5th; Greenwood, Tuesday, October 6th; Tupelo, Wednesday, October 7th; Meridian, Thursday, October 8th; Hattiesburg, Friday, October 9th; McComb, Sunday, October 11th.

These meetings will be under the auspices of the Laymen's Missionary Movement of the Mississippi Baptist State Convention and will be held in the First Baptist church in each city where they meet. The meetings will begin promptly at 2:30 P. M. and close at 9:15 P. M. A very attractive program has been prepared and will be rendered by the leading laymen of the state. We have been very fortunate in securing the services of Hon. George Hays, Louisville, Ky., who will deliver the principal address each evening. Dr. J. T. Henderson, Secretary of the Laymen's Missionary Movement, hopes to be with us and will deliver inspirational messages each day.

Let no pastor or layman fail to attend these meetings. The whole denominational program will be emphasized and we are hoping that great numbers of our laymen will attend. Let every one of us begin now to boost for these meetings. They will mean much to our state, our churches and the denominational program, and will give impetus to the successful rounding out of all our work before the State Convention meets in November.

There will be no collections; free supper served by the local W. M. U.; fine fellowship and a spiritual feast await all who will attend. Let all plan to attend. Watch this department for further notice of these meetings.

Stewardship: Its Rewards

The rewards of stewardship are manifold, bringing their joys and their sorrows. Joys which come as a result of faithfulness and sorrows that follow in the path of unfaithfulness. It is required of stewards, that they be found faithful. All our rewards are based upon the principal of motive and faithfulness. The measure of our reward will be conditioned upon, and in proportion to, our faithfulness and the motive, or motives that prompted us in the practice of our stewardship. I am glad that this is true, for it puts us all on the same common ground. I can be just as faithful in the little that God has been pleased to honor me with, as the man who has been blessed with much. "He that is faithful in a very little, is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much". It is also true, that he that is not faithful with the little that he has, would not be faithful with much; and if he proves to be unrighteous in little, he will also prove to be unrighteous in much. I am thankful that we, as stewards of God, are not in the hands of some monstrous being, to be driven and scourged as slaves, who must perforce do the bidding of his master, but we are in the hands of our Father. He is sole owner and we are his children; adopted into the heavenly family; co-heirs with His Son, Jesus Christ our Saviour, and are, therefore, co-laborers together, under the guiding hand of love. He would not, if he could, coerce us, but by the constraining power of His love, would lead us on and out and up to higher heights of sacrifice where we may catch a vision of a fully surrendered life. Our stewardship is, therefore, a matter of voluntarism and not one of slavish fear; that would crush out all initiative for doing greater things for our King.

What are the rewards of stewardship? One of the rewards of stewardship is a clear conscience, for having done our best. Dr. J. B. Gambrell once said "I want to always do the things that are right, because I have to sleep with myself". I am reminded here that we have the record of a man who had outraged conscience and spent a very restless night at Peniel. This was, however, the turning point in the life of this man, and if more people would spend a night at Peniel, we would have less trouble with ourselves and the things that have to do with the Kingdom of Christ. There, Jacob vowed a vow, saying "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this

stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me I will surely give the tenth unto thee". Jacob had defrauded, through deception, his brother Esau, but a transition comes in his life. "And Jacob was left alone". It is a good thing sometimes to be alone. It is while we are alone that the plain, simple, direct question comes to our heart with its searchings, and asks: My child, have you really done your best for Him, who gave himself for you? Have you really a clear conscience in this? Have you given Christ first place in your heart, life, plans, in all things have you acknowledged him as the Master of your life? It is required of stewards, that they be found faithful. Are you giving God his share of what he has intrusted to you? Jacob knew that he could not come to his Father's house in peace so long as conscience was unappeased. If you are unfaithful to the trust that he has given you how can you have peace as you lie down with self at night? We need a keen conscience in matters of stewardship, as well as in other things. Dr. Agar says "The church of Jesus Christ is honey-combed with individuals who claim to love the Lord and to have found salvation in Christ Jesus, but their lives are utterly void of any real acknowledgment of their stewardship. About five per cent. contribute a tithe of their money and only about fifty per cent. contribute regularly for the support of the local church enterprise and a far less proportion give money for the missionary enterprise". It is not enough to be orthodox in matters that pertain to the ordinances of the church; salvation by grace; perseverance of the saints, etc., etc. We need a little orthopraxy joined up with our orthodoxy, if we are to get far with the work our God has bidden us do. Whet your conscience up a little and let's be well-rounded Christians, functioning in all the graces of the gospel. The development of character is also, one of the rich rewards that come to us as a result of faithfulness. Dr. Cuyler says: "What a young man earns in the day goes into his pocket; what he spends in the evening goes into his character". Of course Dr. Cuyler had in mind the fact, that what a young man spends must be spent on the right things, if it is to result in right character. The unescapable law of development, growth, is conditioned upon activity, and coupled with that is the other half, viz: that whatsoever a man soweth, that shall he also reap. If we would grow great characters and develop into great souls, we must invest our time, talent and means in things that are worthwhile.

We learn by doing and we grow by giving. The life that grows is the life that glows. We

develop the spirit of self-sacrifice by learning to sacrifice for others. "God never made either a human body or an immortal soul to be a depository. We are to be channels. The life that lives and multiplies itself is the life that spends". All great souls have come to their greatness through service. If you would be great learn how to serve. "He that is chief among you shall be servant of all". There can be no great growth and development of character except through the law of service. Exaltation is the result of service. The Christ could only reach the heights through the law of sacrifice. "Wherefore also God highly exalted him, and gave him a name which is above every name" could be said only after he had "emptied himself, taking the form of a servant, becoming obedient even unto death, yea, the death of the cross". If you would scale the heights of greatness you must go up the way of service.

Faithfulness in stewardship will enrich heaven for us. Every life that you influence for good; every soul that you lead to Christ; every institution that you invest in for the uplift of humanity; every dollar that you put into missions, at home and abroad; every cup of cold water that you give in the name of a disciple, shall in no wise lose its reward. The orphan that you invested in; the boy and the girl that you helped through the college; the word of encouragement that you spoke to the troubled soul, all, will rise up as you sweep through the pearly gates to greet you with their songs of praise and heaven, all heaven, will join in the hallelujah chorus, which will bring joyous rapture to your soul. And Christ shall say unto you "Well done, thou good and faithful servant, enter thou into the joys prepared for you". These are some of the rewards that will come to the faithful steward. Space forbids the mention of others, but you may think them out for yourself. Be true to the trust that he has committed and you shall not lack any good thing.

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Mrs. L. R. Williams, District leader for the Young People and Mrs. R. B. Gunter brought helpful messages, Mrs. Williams speaking on the future of our Young People and Mrs. Gunter on Stewardship. Both messages were well received and made a good impression upon the audience.

This is one of our best rural churches and we predict great things for them. It is a fine illustration of what trained leadership can accomplish. May God give us more trained leaders.

WHEN MOTHER IS NEEDED MOST

The evening shades are fastened tight,
And some way or other
I'd like to be at home tonight
With my dear, grey haired mother.

I'd like to see her face, as she
Just sitting, looking, smiling,
With love in every look for me,
Affection never dying.

It gets so lonesome when away,
When most folk 'round are strangers
If I could just go home one day,
And feel her tender fingers.

Sweet as the glistening morning dew,
To flowers by the wayside
Her love to my tired soul is true
And strength whatever betide.

—Sula Hudnall.

CRIME WAVE—CAUSE AND CURE

By A. D. Muse, Evangelist

The day was when to read a paper such as the above and attempt to publish an article such as this would bring down on one's head the sobriquet of "Calamity howler". But there is not any danger of that now. Several strong daily papers have been hammering away at that crime problem editorially for several months. Pity that our religious papers have not had much to say about the crimewave. Many serious minded people are saying that our whole social system and national life are almost on the verge of a breakdown. The man who murders goes free. The man who is arrested is given bail. The man who is convicted pleads insanity and escapes the gallows. The man who is imprisoned has a lot of sob stuff pulled over him, and is set free. The retiring head of a police detective force said the other day that he could do any thing and escape if he had money to employ counsel and expert psycho-analysts.

The result of all this is that here are a few headlines I picked up from one week's newspapers:

"Belmont Races Make Thief of Trusted Agent."
 "Won on the Races and Now Missing."
 "Traps Thirty Women in Gambling Den."
 "Policemen Discover Pool Trust for Women Only."
 "Boy Admits Taking Dupont Pay Checks."
 "Movie Hero Inspires Boy to Shoot Woman."
 "Boy of Nine Kills Five Year Old Sister."
 "Pretty Woman Leads Hold Up in Two Houses."

"Bandit Steals Sixty Thousand Dollars in Pawn Shop Hold Up."

"Wife Confesses Paying Four Hundred Dollars for Killing Husband."

Witness the following figures:

One out of every 500 people in the United States in prison today.

Ninety per cent of the prisoners in the United States range from seventeen to twenty-two years of age.

One family out of every one hundred and forty has some one in prison today.

From 1910 to 1920 population of United States increased 14.9%. Same time our prisoners population increased 16.6%.

The American Bar Association in 1923 went on record as saying that the American prisoner has fifty-fifty chances of escaping justice. This brings our increase in criminal element up to 33.2%.

There are two million dope users in the United States.

Peak age of drug addicts is 26 years.

Drug addicts range from 18 to 36 years.

36,000,000 people in United States of that age.

100,000 murders in United States from 1913 to 1923.

10,000 murders in 1923.

11,000 murders in 1924.

100 murders in Chicago alone first three months of this year.

200 murders in Chicago last year.

There were only six murders in London last year.

1. Picture.—No this is not a tirade against the pictureshows. The pictures are here and here to stay. It is a great modern institution. They are a part of this century. But unless there is a halt they are going to become—and are now fast becoming—the greatest factor in the overthrow of our civilization. The screen is often the greatest crime educator among us. Small boys see holdups, houses plundered, trains robbed, banks robbed, wayside stores robbed, and pedestrians held up and the culprit get away and is the hero of the plot. And like the headlines listed above he soon finds inspiration to do the same and he is schooled in the methods of doing the stunt while he is getting the inspiration too. Further, the screen is the feeder of prostitution and breeder of divorce. The familiarities of the

opposite sex, the hugging and kissing, automobile petting parties seen there are kindling the flames of ruin in the bodies of the young. The very titles of the pictures themselves are unwholesome and calculated to excite. The distributors have said that the box receipts depend on the advertising matter. The more suggestive advertising the larger the box receipts.

The reputation of the leading stars is a smirch on the morals of America. Only recently has every decent person in America been nauseated and sick at the last matrimonial exploits of Charlie Chaplin, the children's idol. Just a short while ago we read in the front page lines of the morning papers of Charlie's trip through the cold and over the mountains in to Colorado in the night to marry his leading star and the next we hear was the morning headlines carried the news that she was suing Charlie for the support of her unborn child; the next we heard Charlie was a father and said of the child "It looks just like me." Oh if we could look down on Hollywood and see for twenty-four hours what God sees all the time we would wonder why God doesn't open the pit and drop the whole mess into oblivion. A religious weekly could not afford to print the incidents of Hollywood one hears every day in the city of Los Angeles.

I was in Los Angeles when DeMille was staging the Ten Commandments. I talked with a constructor who is a fine man. He was working for DeMille, doing carpenter work on the Ten Commandments. The things he told me of the conduct of the leading characters during that picture making will not bear to print.

I was in Los Angeles when Fatty Arbuckle came back. The newspapers reported a great ovation for Fatty. One lady was reported to have remarked that "Fatty had not done any more than any other man would have done."

Poli Negri, a screen favorite, a foreigner who has never been naturalized, one of the screen idols, who always plays the most suggestive parts, the greatest vamp on the screen, whose pictures are noted for their wild, animal passion appeal, was recently convicted and fined \$57,000 for the misuse of the mails and then modestly said she did not care to take an appeal.

I have given you the lightest things. But hear me, people, our young know all this. They know too that the pictures are a license on crime and a joke at justice.

2. Too lax in our immigration laws.—Richard Washburn Child is running a series of articles in the Saturday Evening Post on "The Great American Scandal". He investigated 125 cases in five American cities. The totals according to races stood:

American white, not foreign born.....	20
Italian born.....	26
Russian born.....	19
Other Southern European.....	35
Germany and France and one Oriental country	12
American negro.....	13

Mr. Child gives the native white population in New York, Baltimore, St. Louis, Detroit as being 75%. This 75% furnish 50% of the criminals. While the 25% foreign element furnish the other 50%. This includes the children of foreign born in this country. Russia, Poland, Italy and Greece furnish the major portion of our criminal element. I have said it all over this country, I repeat it here, I believe that our foreign immigration laws ought to be so made that nothing but white Protestant Europeans can get here until we have completely assimilated all the present Southern European and Russian element and reduced the unamerican tendencies to a minimum.

3. Loss of Authority in home and school.—Now to say "He is old fogey" will not relieve the situation any. Home authority is gone. And with it has gone school authority also. A child not controlled and made to respect authority in the home will not be controlled and will not respect authority in school. And right there we are breeding and training anarchy. Criminals

are not made ever night. It takes time to grow a criminal. It takes training. It takes time to tear down moral fiber to the point that conscience will permit one to be a criminal. No man can come fresh from a well ordered, systematic religious home where the parents' word and will are inexorable law; and to violate it is inevitable penalty; and where God's word, prayer, faith, honor and honesty were taught and drilled into that child daily, and commit the flagrant crime of the youthful criminals today. A man, well known to me and hundreds in Mississippi, told me that when he was gathering material for his thesis in Yale he went to a certain prominent American city. There was a lady physician there making investigation in the high schools. She told this gentleman that 85% of the high school girls of that city were not virgin. A splendid physician told me that he had been in his present town twenty years. First seventeen years eleven unmarried girls came to him with the sad story. The last eleven months seventeen girls had come with the same story. A physician told me recently of seven girls from the best families in his community that had come with the same sad story. No wonder!—when I sit in homes all over this country and see an auto drive up, and a horn blow and the lights turn off—wait a few minutes—then a girl—daughter, of the latter—teens go out alone and get in the car with the waiting young man and drive off—what time of night they come back—I don't know. I work until twelve and one o'clock every night that God sends. Many times in good homes such couples return after midnight. My God! The tears come to my eyes as I type these things. I have a beautiful little girl. I had rather follow her to her grave today than to see this. Oh Lord help! There are lots of things ten thousand times worse than burying your child. Oh why don't we go back, fathers and mothers, and have some authority in the home? And then demand it in the school? Instead we don't have it in the home and discourage it in the school. I know men who have taken their boys out of school because they were brought under discipline. Automobile wrecks, big gasoline bills, speeding fines, and worse still, are telling the tale now.

4. Interventions.—One of the most ghastly crimes of today in South Mississippi recently when a school boy shot in cold blood a teacher. I was told recently—this week, that a bunch of women were sending up the cry that "He is a boy. It won't do to hang him." This reminds me again of what Mr. Child says: "This concern for the criminal rather than for society he had defied, the clamor for saving him rather than for the preservation of law enforcement; the emphasis upon the criminal's fate rather than upon the fate of the victim and the authority of the law has become an example of grotesque soft thinking." Clarence Darrow boasts of the fact that he has saved 105 criminals from the extreme penalty. Scott was sent to confinement for insanity saying himself that he was not insane. A police came in drunk on rotten moonshine whiskey in Los Angeles, pulled out his gun to shoot his little boy who ran to meet him, the mother jumped between the man and child, he shot through the mother; killed the boy instantly. The mother got up, wiped the blood from the wound of the dead child, and he then shot her again and went into court and plead insanity and escaped. Where are we today? What are we coming to? Men, what are we going to do?

Clinton, Miss.

There are those who raise their voices in raucous if not raucous protest against the law which forbids the teaching of evolution in the public schools. We haven't heard these same people utter any word of protest against the law in Louisiana which forbids the reading of the Bible in public schools.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget
 "Every member of every church contributing every week to every cause, in proportion to his ability"

LAYMEN'S REGIONAL MEETINGS OCTOBER 5-11

Beginning October 5th, there will be six Laymen's Regional Meetings as follows: Jackson, Monday, October 5th; Greenwood, Tuesday, October 6th; Tupelo, Wednesday, October 7th; Meridian, Thursday, October 8th; Hattiesburg, Friday, October 9th; McComb, Sunday, October 11th.

These meetings will be under the auspices of the Laymen's Missionary Movement of the Mississippi Baptist State Convention and will be held in the First Baptist church in each city where they meet. The meetings will begin promptly at 2:30 P. M. and close at 9:15 P. M. A very attractive program has been prepared and will be rendered by the leading laymen of the state. We have been very fortunate in securing the services of Hon. George Hays, Louisville, Ky., who will deliver the principal address each evening. Dr. J. T. Henderson, Secretary of the Laymen's Missionary Movement, hopes to be with us and will deliver inspirational messages each day.

Let no pastor or layman fail to attend these meetings. The whole denominational program will be emphasized and we are hoping that great numbers of our laymen will attend. Let every one of us begin now to boost for these meetings. They will mean much to our state, our churches and the denominational program, and will give impetus to the successful rounding out of all our work before the State Convention meets in November.

There will be no collections; free supper served by the local W. M. U.; fine fellowship and a spiritual feast await all who will attend. Let all plan to attend. Watch this department for further notice of these meetings.

Stewardship: Its Rewards

The rewards of stewardship are manifold, bringing their joys and their sorrows. Joys which come as a result of faithfulness and sorrows that follow in the path of unfaithfulness. It is required of stewards, that they be found faithful. All our rewards are based upon the principal of motive and faithfulness. The measure of our reward will be conditioned upon, and in proportion to, our faithfulness and the motive, or motives that prompted us in the practice of our stewardship. I am glad that this is true, for it puts us all on the same common ground. I can be just as faithful in the little that God has been pleased to honor me with, as the man who has been blessed with much. "He that is faithful in a very little, is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much". It is also true, that he that is not faithful with the little that he has, would not be faithful with much; and if he proves to be unrighteous in little, he will also prove to be unrighteous in much. I am thankful that we, as stewards of God, are not in the hands of some monstrous being, to be driven and scourged as slaves, who must perforce do the bidding of his master, but we are in the hands of our Father. He is sole owner and we are his children; adopted into the heavenly family; co-heirs with His Son, Jesus Christ our Saviour, and are, therefore, co-laborers together, under the guiding hand of love. He would not, if he could, coerce us, but by the constraining power of His love, would lead us on and out and up to higher heights of sacrifice where we may catch a vision of a fully surrendered life. Our stewardship is, therefore, a matter of voluntarism and not one of slavish fear; that would crush out all initiative for doing greater things for our King.

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—Sula Hudnall.

Mississippi Woman's Missionary Union

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As your Office Force undertakes the associational field work these days, each one is reminded of the need to repeat our watchword: "Go ye into all the world; and ye shall be my witnesses." We know that each sister out in the state will repeat it daily with us; and we will all try to live it.

The latest news from our Missionary, Elizabeth Kethley, sounds good: She thinks they can open the College session on Sept. 10th and that students will be on hand, alive to their work. Shanghai is still in an unsettled state, but we are praying that matters may reach a settlement soon. Of course if the College can take up its work Miss Kethley will not think of returning home. But if there should be enforced idleness for a year, she says that it is not just to the Board to remain. The first thought of our missionaries over there is to serve; the next is to save the Board all expense possible.

Our Miss May Island, who is now Mrs. Guy Winstead, and to whom this office extends most hearty good wishes, has done excellent work in the Fourth District among our rural churches. Quite a number of W. M. U.'s were organized, and quite a number rejuvenated through her services. We are grateful and appreciative.

Then in the Fifth District Miss Lottie McCoy is still at work. Her enthusiasm is contagious. Her joy in the work is a delight to behold. She came to the office last week to present her last report, and she brought sunshine with her. She will return to Woman's College shortly, but her influence over the 11 associations where she has labored will leave lasting results. Again we are grateful and appreciative.

Miss Mamie Slaughter begins work in the Third District with the first of September. Note on this Page her splendid instructions to other workers. She carries them out fully in her own work.

Miss Georgia Fancher of the Second District is holding her own as a rural worker there. A report of her endeavors will be printed shortly, as will reports from all the others.

Our beloved First Vice-President, Mrs. R. L. Bunyard, is now a member of the Woman's College Faculty. How we shall miss her labors in the District she has so faithfully served cannot be expressed. But all hearts give her up gladly, knowing what a wonderful influence she will have on the lives of our daughters in the College. May the Dear Lord keep her close in her new field.

Mrs. R. L. Williams, Y. P. Counselor for First District, has moved from Jackson to Yazoo City. She is still in the District she has served so efficiently, however. Jackson's loss is Yazoo's gain, and we are happy for the city as well as the association. She is doing rural work in her own District, and doing it well.

Our Miss Traylor wants to call special attention to the slogan given in regard to subscriptions to World Comrades: "Not less than five subscribers in each Auxiliary". Mother Society, are you looking carefully after this matter in your community? Are your young people having the advantage of this the best of all our magazines for children? Please report to us, you who are seeing that this slogan is carried out in your W. M. U.

The State Mission Week of Prayer literature has been sent to each organization in the state of which we have a record. And be sure we have tried faithfully to secure a record of each organization. If you fail to get your package please notify us. Then will you not all insist that the literature be used; that is, that each day of this prayer week is observed, using the program and helps given. Please see that the letters of Dr. Gunter, Miss Lackey and Miss Traylor are read to the society. Please see that the envelopes are distributed and used. May there be great results from this Week of Prayer.

"September is saying 'Stewardship' this year. Do your young people hear?" asks our Young People's Editor in Royal Service. Indeed, beloved, do we elders hear, and are we heeding? Are we remembering that as a State Organization we pledged ourselves to the Tithe at our meeting last April?

Week before last we carried a message from our Union President, Mrs. W. J. Cox, on "A United Prayer Goal". Did you read it carefully? Then will you read just as carefully in this issue a "Call to Prayer"? No need to suggest what a blessing will come into our lives if we follow out the teachings here laid down.

Miss Mallory Writes us:

1. The 1926 Lottie Moon Christmas Offering will be given to the Foreign Mission Board's debt.
2. The first \$3,000 of the 1926 March Thank Offering for home missions will be given to the work among the Jews as conducted by Rev. Jacob Gartenhaus. The remainder of the 1926 Thank Offering for home missions will be given toward clearing the debt on the Home Mission Board.
3. That the W. M. U. statistical reports to be made at the meeting in May, 1926, will cover only eight months, running from May 1, 1925, to January 1, 1926.
4. Because January and March are not included in these eight months, any organization observing the State season of prayer shall be considered as reaching that point on the uniform Standard of Excellence, but that every effort be made to make it clear that this applies only for this short eight months' report. For this short report the figure eight be substituted for twelve wherever twelve occurs in the uniform Standard of Excellence.
5. That at the meeting next May all W. M. U. awards of banners, pennants and loving cups, including the new pennant for A-1 Standard of Excellence Graded W. M. U., be given on this eight months' basis.

W. M. U. Secretaries

Ask your President to let you see her W. M. U. Year Book. Turn to page 51 of the Year Book for the W. M. S. and Y. W. A. Standard of Excellence and to page 49 for the G. A., R. A. and Sunbeam Standard. See to it that each organization in your Union checks up on these Standards from May 1, 1925, through the September meeting, when you have substituted the figure eight for twelve in point one, three quarterly reports instead of four in point four, and State Mission Season of Prayer for the three seasons required by point five. If you are not measuring up to this Standard, strengthen the weak links and press forward until you are satisfied that December 31st will find your Society A-1, according to the uniform Standard of Excellence of W. M. U.

Worth While Suggestions

Dear Field Worker:

Some letters have come into the office asking for suggestions about our rural work and just what to do in the places to which we go.

In thinking of my own work in the rural community I have made out the following suggested plan. It is merely a suggestion as of course each worker will have to do as she sees best after she reaches the community.

1. Organize or revive the Woman's Missionary Society.
2. Drill on leaflet until you feel that they have a working knowledge of the fundamentals.
3. Give a demonstrative program using the program in Royal Service. The field worker shall act as president and go through an entire meeting as you would expect the society to have one.
4. Organize Sunbeam Band and put on demonstrative program from World Comrades.
5. Stay in a place long enough to insure permanency in your work. (If the women will come for two whole days you will find this beneficial and possibly sufficient time.)

In the leaflet where names of associational, district, and state officials are to be given the worker will fill in with correct names according to the association and district in which she is working.

As soon as you organize a Woman's Missionary Society, send report at once to Miss M. M. Lackey. The Sunbeams organized to be reported to Miss Fannie Traylor.

Do not fail to fill in each month the blank report sent you and return to Miss M. M. Lackey so that she may have a record of your work.

Sincerely yours,

—Mamye Slaughter.

Brother Frank Wells, the evangelist now living in the National Military Home, Leavenworth, Kansas, has recently closed his 382nd revival meeting at Cooler, Missouri. This is his 28th meeting in that state. He is successful in reaching non-church young men, with the Gospel message. He gave his lecture-sermon to an audience of 775 men Sunday 3 P. M., August 23rd and 25 were converted. He spoke the following Sunday 3 P. M. on "Rome Under the Pope" to another large audience of men and women.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Program Planning Meeting of Beaumont Intermediate B. Y. P. U.

The Beaumont Intermediate B. Y. P. U. had their monthly program planning meeting at the home of their teacher, Mrs. Baylis Overstreet, Saturday afternoon, August 29th. The four Group Captains and the Missionary Committee were all present, and made plans for September work, and much enthusiasm was shown. Our Director, Mrs. W. G. Griffiths, was present also.

—Effie Morgan,
Corresponding Secretary.

Pearl River County Headed by Picayune Has B. Y. P. U. Work

A unique plan for carrying on your B. Y. P. U. Training School is like the Picayune church did just a few weeks ago. The pastor, Dr. Roland Q. Leavell, seeing beyond the needs of his local congregation planned for work during the day in three other churches, none of which had a B. Y. P. U. One worker went each morning with Dr. Leavell to Caesar church, where two classes were taught, the Intermediate and Senior B. Y. P. U. Manuals. One worker went each afternoon to Harmony church, where the Intermediate work was taught; two workers went to Pine Grove church each morning, three classes being taught there, using one local teacher for the Juniors, all three grades being taught. In Caesar the Intermediate and Senior unions were organized and plans made for the Junior union. The Intermediate and Senior unions were organized at Harmony; the three unions, Junior, Intermediate and Senior, being organized at Pine Grove. It was the pleasure of the two state workers to be in this work, heading up each evening in a great Training School in the Picayune church. We count it as one of the best weeks we have had, and is but the ideal plan that most any pastor can work.

Harmony Church

We were surely proud to have Brother Auber J. Wilds come out and spend a few days with us and help us organize our B. Y. P. U. We elected the following officers: Leader, Miss Lena Davis; President, Alma Smith; Vice-President, Jessie McArthur; Secretary, Edith Davis; Corresponding Secretary, Reuben Wheat; Bible Readers Leader, Julius Davis; Treasurer, Esther Davis; Chorister, Mildred Wheat; Organist, Ruby Smith; Group Captains, Mildred Wheat and Ruby Smith. There were others of course who joined the union, enough to make two god groups, and we hope to make it a great success.

—Reuben Wheat, Cor. Sec'y.

Seals for Six Years Bible Readings Awarded

We have just awarded to Miss

Bernice Dupree and Miss Elsie Harrington the seal for six years Daily Bible Readings. They got their Bible Readers Certificate for two years readings four years ago, two years ago they received the seal for an additional two years readings and this is for an additional two years, making six years in all. We commend these young ladies for this faithfulness to God's word. It is a great thing to sit quietly by and let God talk to you for a little while every day, it is the best way to grow in grace.

Covington County Organizes Associational B. Y. P. U.

A number of the young people of Covington County met with the Collins church on the fifth Sunday and the Associational B. Y. P. U. was organized. Mr. C. C. Runyan was elected President; Miss Alice Fryer, Secretary; Mr. O. J. Bigland and Miss Willie B. Stroud, Vice-Presidents. In the afternoon at five thirty a car load of the Collins young people went to Williamsburg, where the State Secretary addressed the Williamsburg B. Y. P. U., then at seven thirty the Senior B. Y. P. U. of Collins gave a demonstration program at Salem church, where a large and appreciative audience was gathered. The prospects for B. Y. P. U. work in the association are bright and a year will see at least a one hundred per cent growth.

Stone County Organizes Associational B. Y. P. U.

The Wiggins church was the hostess of the young people of Stone County Baptist Association on the fifth Sunday and it was a great day. Mr. Redfield, B. Y. P. U. Director of the Wiggins church, and Brother Miller, pastor of that church, had arranged a splendid program and had done good work toward getting a good crowd in for the meeting. Their efforts were rewarded and as a result of the day's work the Associational B. Y. P. U. was organized. Mr. H. V. Redfield was elected President; Miss Frances Breland, Secretary, and Mrs. D. R. Hall, Junior-Intermediate Leader. The association was not divided into groups but this is to be done soon and the Vice-Presidents elected for each group of churches. It was a forward movement for the association that will mean a great deal to the work of the Kingdom in the future.

Is the B. Y. P. U. work of your church included in the letter to the association? Better ask about that. We want every union reported to the association. That is the way we get some of our statistics.

Nominating committees ought to be appointed certainly not later than next Sunday. B. Y. P. U. officers

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NASHVILLE

TENNESSEE

ought to be elected at least two Sundays before the first of October, when they are to take their office.

October first Sunday is Graduation Day for B. Y. P. U. Have you ordered Graduation Certificates from the Sunday School Board, Nashville, Tenn.? You ought to make a big day of this; it is a great opportunity to emphasize the worth-while-ness of the B. Y. P. U., the "Training Service of the church".

Why not set up the General B. Y. P. U. organization in your church? Know what it is? Write us for a tract explaining, or order the book "A General B. Y. P. U. Organization", 40c, from The Baptist Book Store, Jackson, Miss.

State Evangelistic Workers W. W. Kyzar and M. E. Perry are assisting Rev. W. E. Farr in revival meetings in both Holcomb and Grenada, the latter meeting being held close to the Brown Sawmill, four miles from the city.

Last week we spent in Holcomb with an excellent ingathering, despite the fact that most of the people were kept busy throughout the day with the cotton that is fast opening, requiring all the time and labor obtainable. The meeting closed there on Friday, and on Saturday the Grenada meeting began, the workers using the tent on this

occasion. The coolness and comfortableness of the spread canvass makes the evening service come well up to expectations. Large crowds are coming out each night from Grenada and giving their assistance to make the campaign a complete success. As there is no church building out at the mill Rev. Farr, with his local workers are endeavoring to tie these people onto the Grenada Church where full advantage of a well organized church can be had, rather than begin another small, non-supporting church that would probably, in a few years, disband and leave on hand a number of people with no church. This is an excellent idea and it is recommended that other pastors endeavor the plan.

After this meeting closes, with a few days rest, these men, Kyzar and Perry, will, on the 13th, begin a campaign in McComb, running for two weeks. They request the prayers of the people for their work there and in other places.

—By R. E. Porter.

She. "Is my hat on straight, Henry?"

Henry. "Quite straight, my dear. Now do hurry; we're late already."

She. "Well, I shall have to go back, then; this isn't the sort of hat that is worn straight!"—Passing Show.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON September 13

Paul in Thessalonica and Berea— Acts 17:1-12

Introduction: Paul on leaving Philippi did not find another field sufficiently inviting for his missionary activities until he reached Thessalonica, quite a hundred miles away. It is of interest to note the closing scene of his experience in Philippi, his claim of Roman citizenship filled the authorities with alarm. They were glad to escape from a situation of sufficient gravity if reported to Rome to jeopardize their official positions in the Roman colony, and to subject them to public execration. The earthquake and other attendant circumstances of that memorable night and a consciousness of a flagrant violation of every principle of justice in the high handed procedure against Paul and Silas filled the magistrates with a superstitious dread of the anger of the God whom Paul preached. Panic stricken and keenly alive to the enormity of which they were guilty with the coming of the morning, they sought to extricate themselves from the intolerable situation by giving the prisoners their freedom. This seeming show of clemency would be an ample satisfaction for the wrongs they had suffered and allay the superstitious dread which overwhelmed them with dismay. They sent the sergeants to bid the jailer to let these men go. What must have been their consternation when the jailer informed them that Paul was a Roman citizen and stood upon his rights, demanding that this case be disposed of in a way worthy of the commonwealth of which he was a citizen. This brought the magistrates to their knees. They were ready to atone for their flagrant violation of Roman law in the cruel treatment of Paul and Silas. They went at once to the prison in person and set the prisoners free. They graciously counseled them to leave the city as the best security against further attacks of the mob. Paul seems to have taken his time in leaving the city, confident of his protection as a Roman citizen. He bore himself with calm deliberation in accordance with the sanctity of his calling, the dignity of his character with due appreciation of his rights and privileges anywhere within the realm of the Caesars. The outrages committed against him and the physical sufferings he endured, did not abate his concern for his brethren, so recently won to Christ. Leaving the prison, he went immediately to the house of Lydia, to meet the brethren and encourage them to faithfulness in the service of their Saviour and Lord.

Paul, Silas and Timothy, leaving Luke in Philippi, take their departure along the Egnatian Road to

Thessalonica, a hundred miles to the West, passing through Apollonia and Amphipolis, they were in search of a city with a large Jewish population and a synagogue. As was Paul's custom to begin his missionary activities by preaching in the synagogues of the Jews, as the Gospel was first to the Jews. Thessalonica offered an inviting field as the largest and most influential city in Macedonia, the capital of the Second Roman District and enjoyed the distinction of being named after the half sister of Alexander the Great; it was "a free city, a self-governing democracy". Paul must have known of the conditions in the city which made it an inviting field for his missionary labors. A large Jewish population, a synagogue, a great number of devout Greeks, and the God fearing wives of the chief men of the city, all gave promise of assured success in preaching the Gospel in a center of the pagan world. On the arrival of this mission band no time was lost. "And Paul as his custom was, went in unto them, and for three Sabbath days reasoned with them from the Scriptures, opening and alleging that it behooved the Christ to suffer and rise from the dead; and that this Jesus whom said he, I proclaim unto you is the Christ". (Vers. 2-3.) Paul's point of departure in preaching to the Thessalonians was the inspiration and authority of the old Jewish Scriptures. This was the common standing ground of Paul and his Jewish and proselyte hearers. Of these latter there was a multitude. The prophetic forecast of a coming Messiah was a fact held in common by Paul and his hearers. The one disturbing question was whether Jesus, the Nazarene, the Son of Mary, was the counterpart of him whose portrait was set forth by the prophets of Old Testament times.

Paul engages to convince his hearers from the Scriptures that the Jesus he preached was the Christ foretold by the prophets of the olden times. The most serious difficulty in his contention was the suffering and death of Jesus of Nazareth. The suffering and death of Jesus, Son of Mary, was a stumbling block to the Jews. Their conception of the matchless dignity of the Messiah, the surpassing and unending glory of his reign divested him of the possibility of suffering and death. Paul seeks to show that according to the prophets, it behooved the Christ to suffer and rise from the dead; that suffering and death were among the outstanding features of the prophetic portrait of the Messiah of the prophets.

2. Paul's method of preaching was not that of proclaiming but one of conversational intercourse with his Jewish hearers, passing under review the deliverances of the prophets. An earnest effort dispa-

sionately to lead his fellow countrymen into right interpretations of their sacred writings, was doubtless controlling in his spirit and effort. The extent of the field of survey in this discussion we are not told; whether the types and shadows, sacrificial and ceremonial requirements of the Mosaic system were brought under tribute in this effort to vindicate the Messiahship of Jesus must be left to surmise. Evidently Paul's treatment was illuminating and exhaustive. We are told that the discussion went on for three Sabbaths or possibly three weeks.

3. Paul was richly rewarded for his painstaking efforts to lead his hearers to accept the Christ he preached. "And some of them were persuaded and consorted with Paul and Silas; and of the devout Greeks a great multitude and of the chief women not a few". (Ver. 4.) The Jews, true to form, composed a small minority of those who believed. They had fallen under the blight of hardness which had befallen Israel. Their eyes were closed to the truth and the ears were dull of hearing. Greek proselytes and devout Gentiles whose heart longings the religion of paganism could not satisfy and the Jewish wives of prominent Gentiles, of the official class, became believers in the Christ of Paul and so was laid the foundation of a strong church in this new center of Apostolic labors. But the success which crowned the labors of these missionaries became the ground of their undoing in the city of Thessalonica, "But the Jews being moved with jealousy took unto them certain vile fellows of the rabble and gathering a crowd, set the city on an uproar; and assaulting the house of Jason, they sought to bring them forth to the people; And when they found them not they dragged Jason and certain brethren before the rulers of the city, crying, These that have turned the world upside down are come hither also; whom Jason hath received: And these all act contrary to the decrees of Caesar, saying that there is another King, Jesus". (Vers. 4-7.) These Jews when driven to silence by Paul's argument drawn from the Old Testament, in vindication of the Messiahship of Jesus resort to force of a most discreditable character to drive Paul and his companions from the city. There is no means nor method too discreditable for the shame of defeat and jealousy to employ. The devil always has henchmen in readiness to speed the call of those who seek to destroy the very foundations of truth and righteousness, turning order into chaos and light into darkness. The cohorts of evil are quickly called into line. The unbelieving Jews moved by jealousy, called to their service the wicked rabble, the hangers-on about the market place, the rascals ready for any deed of violence or crime to go forth as emissaries to stir the city into an uproar and incite to mob violence of any kind. They storm the house of Jason the abiding place of the missionaries, the meeting place of the church in search of Paul and his companions. Failing in their effort

to arrest the preachers of the Christ, they set upon Jason and some of the brethren and dragged them before the city authorities on the ground that Jason had received into his house "those who have turned the world upside down". The charge alleged against Paul was that of treason, seeking to dethrone the imperial authority of Caesar, and install another King, Jesus. The charge came of a malicious and willful perversion of Paul's preaching. He did preach the Lordship of the enthroned Christ, whose reign is spiritual, whose dominion is universal, of whose kingdom there is no end. The charge gives us some insight into the contents of Paul's preaching in that city. In connection with the death of Christ he preached his resurrection and enthronement, his second Advent and the Final Judgment. That was such an important factor in the light of his epistles to that church only a few months later.

4. The charge alleged against Paul was serious and calculated, if true to end his career, if not his life. The authorities could not ignore the charge since it was of sufficient gravity to demand prompt and drastic measures to suppress a movement which troubled the multitude and the rulers of the city. As Paul, the chief offender was abroad and escaped arrest, the responsibility was placed upon Jason and some of the brethren. The court was too well aware of the spirit, method and purpose of Paul's preaching to be swept from the seat of justice by the stress and storm of an unscrupulous and frenzied mob, inspired by the religious bigotry and intolerance of a small Jewish contingent of the city. The offense was assessed at its real value, and the judgment of the court was designed more to placate and allay the excitement of the multitude than to humiliate and punish the accused". And when they had taken security of Jason and the rest, they let them go". (Ver. 9) Jason and the rest were put under bond to keep down any further occasion of trouble. The conditions were no longer favorable for further evangelizing activities in the city. "And the brethren immediately sent away Paul and Silas by night unto Berea, who when they were come thither went into the synagogue of the Jews". (Ver. 10.) The situation was a delicate one. The Jews had gained little by the uproar they had created, to be sure the work of Paul and his companions had been arrested, but practically nothing had come of the charges alleged against the accused. For Paul to have continued his work in the city would have invited a new outbreak of Jewish animosity and involved Jason and his fellow sponsors in serious trouble. Paul and his brethren decided upon his immediate departure as the best and most tranquilizing course to pursue in the view of the disturbed condition of the city. That very night Paul and Silas, leaving Timothy in Thessalonica, took their departure for Berea, a populous city some fifty miles southwest of

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Thessalonica; an inland town, remote from any great public highway, noted for its groves of trees and flowing streams; an inviting field for the Apostle after months of unceasing labors, physical sufferings and mental anxieties and exhaustion. No time was lost by these travel worn missionaries of the cross. On their arrival in Berea, they repair at once to the Jewish Synagogue. Here he found a nobler type of Jews than those in Philippi or Thessalonica. Paul's great love of his Jewish people and his unceasing efforts to lead them to Christ cost him great suffering of body and increasing pain of heart, yet with unwearied patience, he offers them the Gospel first. It was an abiding conviction with him that the Gospel was to the Jew first and he sought to carry out the divine program in all his missionary activities. The treatment he received at the hands of his countrymen in Thessalonica did not abate his interest in the Jews in Berea.

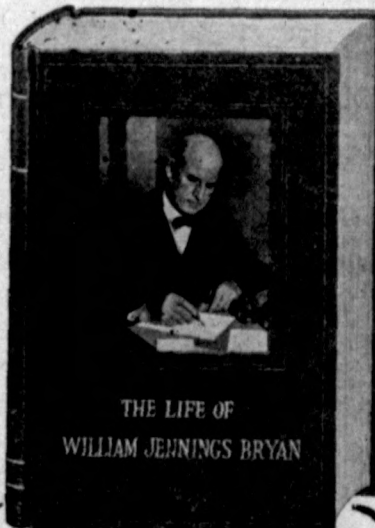
5. It is interesting to note some outstanding figures of Paul's labors and experiences in the city of Berea. The Jews in this inland town were more noble than those whom Paul met on other fields of labor. "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so". (Ver. 11.) The superiority of these Jews is found in their readiness to hear the word preached by Paul. They gave his teaching a hospitable reception. They were teachable. They did not claim to have a monopoly on religious truth. They did not profess to have traversed the whole realm of divine truth. They did not claim that the limits in their creed covered the last outpost of divine revelation. An open mind is a rare excellency. The spirit of inquiry is the spirit of progress. A willingness to make the good a point of departure for the best and the highest is the only thing that can save the world from stagnation, decay and death. These Bereans were not only receptive, teachable, aspiring to know the truth, but they were discriminating. They did not accept anything because it was new. They loved the truth, sought the truth. They tried out Paul's preaching. Their Scriptures were the source book from which Paul drew the truth which he expounded and enforced upon them. They studied these Scriptures daily, not with some preconception which they wished to make good against Paul or any other man, but to know the truth. They were not prompted by the spirit of controversy, but by the spirit of research and assured knowledge.

The result of this posture of mind and heart is summed up in a very brief statement. "Many of them therefore believed; also of the Greek women of honorable estate, and men not a few". (Ver. 12.) Many of these open-minded Jews believed, Christianity courts investigation, an honest searching love of the truth is rewarded. The employment of the light we have always leads to

more light. Patient hearing leads to faith. The Old Testament finds its fullness of meaning in the New. The "Greek women of honorable estate" not only were converted themselves but they brought their husbands with them". Smith. Paul's labors inspired no hostility among the Jews of Berea until Jewish envoys came down from Thessalonica and arrayed the synagogue against Paul and Silas, making it necessary for Paul to pass to another field of work.

Laboring mightily, a little lad was pushing a handcart loaded with broken stone, and ten times too big for him. A kindly passerby put his shoulder to the wheel and helped him.

When they arrived at the top of the hill, he said to the boy, in front of the crowd of idlers that had collected: "I call it an outrage to give a kid like you a job like that! Why didn't you tell your employer it was too heavy for you?"



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"Well, he said, 'Go ahead with it—you're sure to find some loafer on the way to give you a hand.'—Clipped.

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EDUCATION DEPARTMENT

The Baptist Workshop at Columbus

Instead of trying to operate in a small room in a private residence we will begin our work this year in a three-room hut. Our dream for a large and adequate building has not yet been realized, though we are still hoping this dream will come true. However, "the little green building on the Baptist lot" will certainly serve our purpose for this year, anyway. It is a three room building, having an office, a living room which will be used for a reading room, for classes in the various study courses and for Bible. The large saw-dust assembly room at the rear will be used for any meetings of the Baptist girls. We will have our B. S. U. meetings there, and possibly one or two socials during the year. With this additional room and with a challenging program we should have a great year in the work.

Last year the foundations were laid; this year should see tremendous strides in the work. Last year special emphasis was placed upon the organizations and upon Study Courses. A total of 383 study course awards were distributed and four organizations maintained. In addition a noon-day prayer meeting was held daily. The emphasis this year will fall upon several courses in Bible and upon the personal touch with the girls. Last year two courses in Bible were given. We hope to double that this year.

On October 16-18 the Baptist State Student Conference will convene in Columbus. All who attended the Conference in Hattiesburg last year remember the program and the joys of that meeting. An equally strong program has been planned this year. There will be a number of prominent speakers. These will be announced later. Students will have a large part on the program. During the fall months practically every State in the Southern Baptist Convention will hold a similar Conference. Merrill Moore, of Mississippi College, is the President of the Mississippi Conference. The main sessions of this assembly will be held at the First Baptist Church, but the Baptist Workshop will also be the scene of some of the meetings.

We are happy in the new headquarters and are awaiting the arrival of nearly 400 Baptist girls. A number of our girls placed their letters in one of the local churches last year. We hope many more will bring their letters with them this year. Last year a letter was sent to the pastors over the state who had students here from their

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churches. The letter this year goes to the girls themselves. We are expecting a good year and are grateful for the prosperous outlook.

—M. F. J.

ARM REVIVAL

I began this revival on Sunday, July 12th, and Brother W. A. Sullivan came to us on Monday, 13th, and did the preaching for us until the following Friday night, at which time we closed the meeting.

It goes without saying that the preaching was of the highest type. Brother Sullivan is one of our deepest Gospel preachers. It is a real treat to any pastor and his people to have W. A. Sullivan preach for them through a revival. At the close of the meeting it could be easily seen that the church was on a higher plane of living and we had 4 accessions to the church by baptism.

The church proved its appreciation for Brother Sullivan's services by the contribution and an unanimous

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Some months ago the Methodists up at Kosciusko decided to build a fine church. Our good friend the pastor, Rev. A. S. Raper, had his mind on Brookhaven Better Brick from the start and after listening to all the other brick people he sent us the order. Now the good old Baptists up there at Kosciusko want a church too, and they have sent us the order for the brick. These two great organizations may not agree on some things but they are a unit when it comes to facing brick. They have a fine co-operative spirit up there too because we have a suspicion, from the correspondence, that when the Baptists got ready to decide on their brick their Methodist friends gave them the full benefit of their experience on this subject.

We have found a fine "Buy at Home" spirit among the Ministers of the State, generally. If it is good business to spend the Church money at home, it is surely good business for the business man to keep his dollars at home too. We remember one time when we were younger hearing a speaker say that Preachers, Lawyers and Doctors were usually poor business men. We can absolutely lift the ministers of Mississippi out of this company.

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invitation back to preach for us next year. We had a great revival and we give the Lord the praise.

—A. J. Linton, Pastor.

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8

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Send for catalogue.

J. W. PROVINE, President

Clinton, Mississippi.

FIVE MEETINGS

Our meeting at Looxahoma, Tate County, began the third Sunday in July. Brother H. L. Fortenberry led the singing and did it well. He is a good singer and always has the interest of the meeting at heart. The church asked the pastor to do the preaching and he greatly enjoyed the meeting. We had large crowds, good interest and received eight for baptism.

The meeting at Tyro, same county, began on the fourth Sunday in July. Brother J. S. Deaton, who for four years did a noble work here as pastor thirteen years ago, came to us on Sunday to do the preaching. It is enough to say it was well done, and great and lasting good was accomplished. Brother Fortenberry was with us here also and did his work in a fine way. Three were added to the church by baptism.

We went to New Hope in Lafayette County first Sunday in August, and had with us there Brother F. M. Metts, who for twenty-five years was pastor and also founder of this church. Some one said there were only two families in that large community who were not related to him. Of course large crowds greeted him. Although he is getting old, he was at his best and brought the Gospel in its purity and power. Seventeen were received into the church, all but one by baptism.

It was the pastor's privilege to do the preaching at Harmontown, in Lafayette County, and had his youngest brother with us to lead the singing. We needed a larger house when the people met each evening, for the one we had left many on the outside. We rejoiced together in this meeting, for the Holy Spirit was with us in power, and we saw nine confess Christ as their Lord and Master.

The last meeting of our work here was held at Wyattte, back in Tate County. The pastor was by himself here, until the last day, and had a hot, glorious time with the saints and sinners. On Thursday night before the meeting closed on Friday night, Brother W. E. Hardy came to us and preached three great sermons. He is doing a fine work at

Independence and it was a joy to have him with us. We met at the water Saturday afternoon and buried ten with Christ by baptism, two of these confessing Him at the water. In all the writer baptized 46 this summer into the fellowship of these churches. Ten of this number were church members. "By grace are ye saved, through faith". This is a new formed field of work. Each church within a radius of from six to eight miles of Tyro, the pastor's home. The churches are working together in a great way. To God be all the glory.
—Estus Rushing, Pastor.

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Evangelist A. D. House of Clinton, Miss., has some open time after November the fifteenth. He has been in Mississippi a goodly part of this year and would be glad to spend the last six weeks of the year in the state. His Evangelistic work is well known. His singer, Mr. Joseph E. Bryant, is a graduate of the Shenandoah Conservatory of Music and has had large experience as an Evangelistic singer.

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By R. L. Breland

Why Not?

Why any Christian wants to straddle on the monkey-man evolution question I am not able to understand. Why don't our leaders come out in the open and say, without any qualifying and apologizing, that they are opposed to it, that it is a damnable heresy, anti-Bible, anti-Christ, anti-God? Some have not done that yet. They seem to be afraid to say it in plain, understandable terms. In other words some seem to be unwilling to walk up face to face with the question and say, "Evolution is a falsehood and can never be proven, therefore I declare that man was created and came not by evolution."

Most of our leaders, and possibly all of them, disclaim a belief in evolution, but many of them write page after page trying to show whys and wherefores of the question and just will not say the words emphatically that Baptists all over the land want to hear them say. This is a little mysterious to me. If I believe or don't believe, anything I can say so in terms, though blunt they be, that can be understood by all and leave none in doubt.

I can't believe that any of our Baptist leaders are evolutionists. I have too much confidence in them to believe that; but why do they not tell us so in plain, unmistakable language? If there is any good reason for not doing so I for one would like to have it for my own sake, for their sake and for the sake of the world and Christ. Let every Baptist state his position clearly and then there will be no room for doubt and fear.

Notes and Comments

A splendid meeting is reported at McDonald, where Pastor J. E. McCraw was assisted by Elder H. H. Bethune. Eight were baptized.

Pastor H. W. Shirley has returned from his vacation much improved in health. His people are happy. The new building is going up rapidly at Philadelphia.

The Neshoba County Association will meet with New Black Jack Church near Philadelphia, Friday before the fourth Sunday in September. Irvin Griffin, Philadelphia, Miss., R-7, is clerk of the church.

The Yalobusha Association will meet with Tillatoba Church Wednesday and Thursday before the fourth Sunday in September.

Pastor A. B. Culpepper has held successful meetings at Mt. Nelson and Ocobla in Neshoba County. He will begin at Deemer September 6th.

The Lord has put Mississippi Baptists on trial again by giving them

a fine crop. If we fail Him I fear for next year.

Our good friend and brother, Elder C. C. White, was in the meeting at Hope some last week. He is nearly 80 years old and his health has been poor this year.

Brother Harrison Drake died in Neshoba County last week. He was an old Confederate soldier and was 85 years old. He was a life-long Methodist and a real good man. He was buried at Black Jack after services by his pastor, assisted by the writer.

Elder G. O. Parker of Union conducted the revival at Beulah, Newton County, last week. This good church has been without a pastor since the death of her pastor, Elder F. M. Breland, some months ago.

Our boys and girls are going off to college. Every loyal Baptist should patronize our Baptist colleges as long as there is room for one more. That is my practice.

TRAINING CLASS AT YOKANOOKANY

In a recent Sunday School Training Class held with Yokanookany Church by Mrs. A. F. Byrd, twelve workers took the Manual, among them Mr. John W. Sanders, aged 85 years. He served the Confederacy four years in the 15th Mississippi Regiment. He not only took the course and examination, making a splendid grade, but asked for a training school next year so that he might take other books in the course.

SOME MEETINGS

Pastor W. E. Hardy was with us at Arkabutla, Tate County, the first week in July. We held four meetings each day. The pastor held one meeting with the children and Brother Hardy preached twice and taught the S. S. Normal Manual during one meeting each day. We had six added to our church. Since the meeting two others have come.

The second week in July found the pastor doing the preaching at Strayhorn, an afternoon appointment out from Arkabutla. We were blessed with eight additions to the church.

During the fourth week in July we assisted Pastor W. S. Rogers and his people at Holly Springs Church, Lincoln County. We had five additions.

We had the good pleasure of assisting Pastor G. M. May and his good people at Bethlehem Church in Scott County, during the first week in August. There were twelve added to the church.

We spent the second week in August with Pastor D. I. Young and his people at Bear Creek Church, out from McCool. Eight added to the church.

We assisted Pastor Mack Hughes and his good people at Leesburg, Rankin County, during the third week in August. It was our privilege to be with this church last summer. There were eight additions.

If it is the will of our Lord we will return and spend at least a month with these churches next summer.

—E. S. Flynt,
Coldwater, Miss.

The date of meeting of the Delta Association has been changed to meet at 2 P. M. September 29 and continue session through the 30th. This change was made by the Executive Committee on account of a conflict in date with the meeting of the Tallahatchie County Association. The place of meeting of our association will be Sidon. It is proposed that at this meeting that our association will be dissolved into smaller associations, Quitman County, Leflore County and the four Delta churches in Tallahatchie County uniting with the Tallahatchie Association.

—Jacob R. Ousley,
Clerk of the Delta Association.

The Men's Bible Class put on a special program at the request of the Lyon Sunday School, Superintendent Boyce Adams, on August 30, showing the number of points reached by the school toward attaining the A-1 Standard, and it was demonstrated that eight of the ten have been reached. The Workers Council and the regular reports to the church being the only two on which a negative report was made. The superintendent has announced a meeting for Thursday evening to form a permanent Workers' Council and that point will be kept in the future he said. Regular reports will be made in the future, as it was not known that this part of the first requirement was made for a standard.

The pastor, D. A. McCall, is away in revival meetings in Neshoba County, and in his absence the folks are "carrying on". Clint Henderson, W. A. Wilburn and C. O. Allen, committee in charge of the program, were assisted by the following other laymen: Rivers Adams, W. A. Gurney, W. F. Taylor, Boyce Adams and C. G. Bobo, yesterday.

Preparations are being made for the visit of Wyatt Hunter at the Lyon Church on September 6. Hunter told the Sunday School when he was last here, that he wanted to see a Workers' Council, and he will be able to find one on his coming next week.

Evangelist A. D. Muse and Singer Joseph E. Bryant, members of the Blue Mountain Evangelists, closed a meeting with Pastor W. A. Williams and the church at Boyle Sunday night, August 30. Immense crowds attended the meeting in spite of the awful cotton crop being right at the crux of gathering. There were twenty accessions to the church.

IN MEMORIAM

In Memoriam

Mrs. Elvie Anne Martin

Mrs. Elvie Anne Martin, died at her home September 3, 1924, at Decatur, Miss. She was born March 29, 1854. She had been a member of Decatur Baptist Church for more than forty years. She loved her Lord, and said she was ready to go to Him. She was a loving mother, a faithful companion. How joyful is the hope that lingers, when loved ones cross death's sea. That we, when all earth's toils are ended, with them shall ever be. We shall never say good-bye in Heaven.

—Mrs. W. J. Carter.

A Tribute to the Memory of Brother Jesse J. Holcombe

Brother Holcombe was born July 30, 1859; died suddenly at his home July 20, 1925, age 65 years.

He is survived by his wife, Mrs. J. J. Holcombe; one daughter, Miss Bessie Holcombe; two sons, Lester and Ollie Holcombe, all of Waynesboro, Miss.; and two sisters, Miss Mollie Holcombe of Waynesboro, Miss., and Mrs. Sallie Freeman of Sulphur Springs, Texas.

He joined the Old Salem Baptist Church at Waynesboro, Miss., when he was twelve years old, under the preaching of Rev. Mitchell during a revival. The text used was, "Occupy Till I Come". Among those who joined with him were B. D. Gray, W. B. Robinson, Truman Gray and his brother, B. F. Holcombe, who passed away about four years previous to his death.

He was married to Miss Lucy Doherty January 14, 1885. To this union four children were born, one infant deceased.

Brother Holcombe was a true and devoted husband and father. He was a good and lawful citizen, his entire life stood for good morals and high citizenship. For more than fifty years he was a constant member of the Baptist church. I was his pastor for a number of years. I always found Brother Holcombe true to God and his cause. Not only has his home lost a true friend, but the church and entire community has sustained a great loss in his removal from earth to Heaven.

May the blessing of our Heavenly Father rest upon the dear ones who mourn his loss, helping them to say, "Father Thy will not ours be done".

Not now but in the coming years,

It may be in a better land
We'll read the meaning of our tears
And there sometime we'll understand.

We'll catch the broken threads of Life

And finish what we here began,
Heaven will the mysteries explain
And then, Oh then, we'll understand.

Then trust in God through all the days,

Fear not for he doth hold thy hand,

Tho' dark thy way still sing and pray,
Sometime, sometime, we'll understand.

His former pastor,
—H. M. Mason.

Rev. George Wharton, D.D.

On August 30, 1925, the remains of Rev. George Wharton, D.D., were laid away in the cemetery here. As the casket lay in the church beautifully decorated with choice flowers several ministerial students gave testimony in fitting terms to the beauty of his character and its influence upon them personally. It was a most impressive scene.

—J. C. Robert.

Mars Hill, N. C.

HODGES AND ROLAND EVANGELISTS

The First Baptist Church of Thomasville, Ala., considers itself indeed fortunate in securing the services of Rev. Dempsey W. Hodges of Dothan, Ala., and Singer P. S. Roland of Macon, Ga., for its meeting just closed. A more faithful message was never delivered than that of Dr. Hodges, and as for Roland, he is the prince of music leaders, one of the very best in all our Southland. Such crowds were never seen in our large church before, so say our people, and 42 were added to our membership. Hodges and Roland make a great team.

Cordially yours,

—Wm. F. Price, Pastor.

BETHESDA MEETING

The Bethesda Baptist Church, Oktibbeha County, has recently closed a most successful meeting during which the attendance was splendid and the results of the best. The pastor, Rev. Robert Pearson, was engaged in another meeting and could not be with us, much to our regret, but in his absence Mr. James Street, a young ministerial student of Mississippi College, Clinton, Miss., assisted by Mr. Arnold Blanton, another young student, conducted the meeting. It was indeed a genuine inspiration to have these splendid young preachers with us. Brother Street's Gospel messages were a great treat and uplift to all who heard them.

A brilliant future is predicted for this young man, so eager and earnest in his work for the Master and possessed of a fluency and knowledge of the Bible far in excess of his years. All were impressed with his worthiness and zeal. Ten entered the church by baptism and four by letter.

A wonderful baptismal service, witnessed by people from Longview, Brooksville, Crawford, Starkville and other points was conducted by Rev. Pearson at Noxubee river, when the new accessions joined the church by baptism.

—Mrs. J. D. Hollinshead.

COVINGTON, LA.

I recently had the pleasure of going to my native state for two evangelistic meetings. The first one

was with Pastor J. B. Middleton and the Bethel Church near Slate Springs, Miss. Bethel is a great old country church which has stood through the years for the once-delivered faith. It was a joy to be with Brother Middleton and his good people. The Lord is blessing them in a great way.

The second engagement was with Pastor J. M. Crowley and the New Liberty Church, near Lodi. This is my old home church. It was a real delight to be with the church which baptized me and licensed and ordained me to preach.

We pray the blessings of the Father on the work and the workers in these fields.

Cordially yours,

—B. C. Land.

CHESBROUGH REVIVAL MEETING

Chesbrough, La., is situated in the northern part of Louisiana and is the home of a splendid high school under the direction of Prof. Mixon and a corps of splendid assistants. The meeting began August 9th and the preaching was done by Rev. J. G. Gilmore of Osyka, Miss. Vardaman Wilson led the singing. The meeting continued for the week and was well attended with much interest manifested. Permanent work was begun and they will have regular preaching from now on. There is no organized church here. Five professions will unite with nearby churches.

Signed,

—J. G. G.

SIPSEY, ALA.

I have just closed a ten days meeting with Brother D. W. Bishop at the above named place.

Brother Bishop's work is among the miners of Northern Alabama, and a very difficult work it is. But God is greatly blessing his faithful efforts.

It was a peculiar privilege to renew my old friendship with him and his splendid wife, whom I knew many years ago in Simpson County.

This writer has held meetings with many pastors and without a single exception has been deeply impressed with the devotion and sacrifice of these noble men. But I can truthfully say that I have never worked with any pastor who is more faithful and more deeply consecrated to his task than Webb Bishop. Largely through his splendid personal work and deep devotion the meeting proved to be a great blessing, and resulted in a great many conversions and additions to the church.

—C. E. Welch,

Canton, Miss.

The Yazoo County Baptist Sunday School Convention held its regular fifth Sunday meeting with Liverpool Church, President Stanley presiding. Drs. A. C. Watkins and R. W. Langham, and Mrs. Gilbert, all of Clinton, spoke at the morning hour, while Miss Martha McEarly brought the message in song. Miss Maud Darrington of New Orleans and Prof. D. L. Edson of Fugates, spoke

after the noon intermission. Dr. Browne made his contribution also. Next meeting will be at Holly Bluff, fifth Sunday in November.

—A. Benjamin Kelly,
Secretary.

REVIVAL AT LEXIE

Lexie is in Walthall County, three miles south of Tylertown.

Some of our conveniences: We are right on the state highway leading from Tylertown, Miss., to Bogalusa, La. We have a splendid high school, a modern school building, good overflow wells. We are in the heart of a good agricultural district, with well developed farms, owned and operated by energetic farmers.

Our church was organized last September, with about thirty-two members. We now have ninety-seven.

Since our organization we have worshipped in the school building, but we have under way of construction a very beautiful church house. This will be equipped with basement, auditorium, ten Sunday School rooms on the first floor, and a balcony.

Our meeting closed just a few days ago. Rev. W. D. Smith did the preaching, and Mr. Atly J. Cooper directed the singing. Both these brethren are Mississippians, but are students in the Fort Worth Seminary. I commend them because of their zeal and consecration. Their work is safe, sane, and Scriptural. There were forty-two additions to the church, eighteen on profession of faith.

—W. F. Hutson, Pastor.

Aug. 29, 1925.

NOTICE

The Calhoun County Baptist Association will convene in its fifteenth annual session with the Derma Church at Derma on Tuesday after second Sunday in September, 1925.

A very special invitation is extended to the editor and others that can attend. We are expecting a great session.

—E. A. Dye, Clerk.

An old-fashioned arbor meeting was held at Gaston Baptist Church. Dr. C. S. Wales did the preaching. Fifteen were baptized and six came by letter.

A good meeting at Rienzi has just closed. While there were only six baptized and two by letter the church was greatly strengthened. Dr. Wales is a great preacher. Pastor O. H. Richardson has resigned at Rienzi to go to Tate Street Church in Corinth.

Pastor J. A. Lee is resigning the work at Tutwiler and Webb, effective December 1st. His future plans are not known. No doubt some good Mississippi church will keep him in the state.

A man by the name of Burst had three children—John Wood Burst, Nellie May Burst, and Charles Will Burst. According to the latest census report, all three are living still.

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Blue Mountain College

FOR WOMEN

By December 1st we expect to have the endowment required by the Southern Association of Colleges and Secondary Schools. Under the direction of Dr. E. E. George this fund is already being raised.

Standard requirements for entrance. Standard courses for graduation. As Blue Mountain is on the Approved List of the Southern Association, our A.B. graduates receive a Professional License to teach in all the public schools of Mississippi, including, of course, all high schools.

Unusual advantages in piano, violin, pipe organ, voice, art, home economics, expression, physical training. Miss Linda Berry, who has been on leave of absence studying for the past year, will return from Paris by September to resume her position as head of our department of voice culture.

The college is situated on the side of "Blue Mountain", one of the two highest elevations in the state, the other being one mile away. Beautiful springs of free stone water on our seventy acre campus, flowing about a hundred thousand gallons per day. Hundreds of huge forest trees, oak, hickory, pecan, etc.

Fifty-third annual session opens September 16th, 1925. Send for new catalogue.

LAWRENCE T. LOWREY, Ph.D., President,

Blue Mountain, Mississippi

(Continued from page 3)

Terry	12.25	Montgomery Co.	Clarksburg	15.00	Water Valley	200.00
Vicksburg 1st	492.52	Mt. Pisgah	Finkbine	25.00	Yazoo County	
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Durant	294.75	New Choctaw	Steens Creek	117.90	Eden	30.00
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HATTIESBURG LAYMAN
PREACHER

L. Williams, member of the Laymen League, closed a meeting at Strayhorn and Trusla Church August 24th. We had a good meeting. Brother Williams did a great work in Strayhorn. Many came up to the altar at Trusla. Men came out to church who had not been to preaching in thirty years. Brother Williams had no help but he preached the old time religion. He preached on His Life for his last talk in North Mississippi. He made it plain at Strayhorn that the doors of hell were open and the church was closed. We hope that he becomes the cornerstone of South Mississippi. Brother Williams is a great church worker, he was glad to go back and preach to his playmates. His last appeal to his friends was to get right with God.

—G. King, Sarah, Miss.

"Sir, when you eat here you do not need to dust off the plate."
"Beg pardon. Force of habit merely. I'm an umpire."—Bucknell Belle Hop.

Tricky Wicky
Wacky Stuff

By A. P. Humdingher

A young feller come a courting my gal the other Sunday and he sung some song with a chorus like this, "I'll be your tricky wicky wacky hula boola doola stoodle..." and I told her she better get him to sign some sort of statement of faith. Like the evolutionists, you couldn't tell how he felt by what he said.

Deacon Noxumkol says to me the other day, "What I think I say. Yes, sir, when I think it, us she comes and out she comes." And says I to him, "When your thinking acquires a little value, your talk will be worth something. And at that time you won't toss it around so carelessly for it will be in demand at a good price." It stands to reason, a feller who says what he thinks as he thinks it knows it won't amount to anything.

This campaign for subscriptions for the Baptist Record is a good thing. Folks will enjoy it better and The Record will get more new subscribers. How many kids do you suppose would get Christmas presents if every feller was left to set the date for his own Christmas? There is something in the date being the 25th every year. Let's all make the week following the 1st Sunday in October count.

An old feller said to me the other day, "Don't you believe there is as much difference between some folks as there is in others?"

What's Up Now?

"ASK EVERY MEMBER WEEK" IS OCT.
4th TO 10th

The Record wants 5000 new subscribers between now and the end of the fall season. And not because The Record likes to go up against hard things. We feel it our duty under God to present the merits of the Record to the people. We are taking this opportunity to make a state wide appeal.

The week of Oct. 4th to 10th is set aside as "every member week". On this date, or before, we are urging every church which has not the Record in the budget for every home, to make an every member visit and try to put the Record in every home.

People are able to subscribe for the Record in the fall of the year. Every Baptist in the state ought to read the Record. And it is left first to us, then to the Pastors, and finally to the brethren to see that the folks are seen and asked to subscribe for the paper. We will do our best.

We pray for your co-operation and hearty support. Your part of the work is hard—so is ours. But let us together put up some hard work for the honor and glory of God.

THE BAPTIST RECORD
Circulation Dept.
Jackson, Miss.

The Baptist Record

"THY KINGDOM COME"

JACKSON, MISS., September 17, 1925

OLD SERIES
VOLUME XLVII.

NEW SERIES
VOLUME XXVII, No. 38

Leake County Association meets Sept. 25th and not as previously announced.

Mrs. G. C. Sandusky, wife of the pastor at Holly Springs, is recovering after an operation in the Baptist Hospital in Memphis.

Monday's Associated Press reports bring information of good rains in Georgia, Tennessee and the Carolinas following upon special prayer for rain by the churches.

The church at Edwards has called Dr. Bond of the Woman's College as pastor. He was pastor there several years ago and they hold him in affectionate esteem.

Pastor C. T. Clarke, after service of five years has resigned at Mashulaville. He has been blessed in the growth of the church and some church will allow him no intermission in his work, but keep him busy.

W. C. McGill of Sylacauga, Ala., has accepted the call to Highland Church in Meridian, made vacant by the resignation of Brother S. A. Williams. Mississippians will give him a cordial welcome. He begins work here October 1st.

Prof. George McReady Price, professor of Geology in Union College, Nebraska, was hooted down by a London audience recently when he spoke against evolution. Well it may be these semisimians are trying to prove their faith by their works.

This week the hearts of our people turn to the boys and girls who start to school, and to those men and women into whose care they are temporarily committed. It is a good time for us all to join in earnest prayer for them. Will you? Do it now.

Brother Z. T. Sullivan of Troup, Texas, assisted Pastor Coltharp in a meeting at Lakeview in that state. At the first service only two Baptists in the congregation, but forty-one were added to the church. Brother Zack is one of our Mississippi missionaries in Texas.

The naval airship which undertook a non-stop flight from San Francisco to Honolulu and was lost for nine days, was found helpless on the water, with all men alive and well. They had a radio receiver and heard all the broadcasting messages which had been sent out giving up hope of finding them alive.

The sad news comes of the death of Brother W. I. Hargis of Oxford. He had anticipated his homegoing for several months and was ready. He has been a good minister of Jesus Christ for more than forty years and was the Lord's anointed and faithful servant. He served churches within a radius of fifty miles of his home and was used of God in the salvation of many souls, and in edifying a host of Christians. He had great joy in seeing his children, four sons and four daughters, grow into godly and useful men and women. His faithful wife also survives him, having shared his joys and participated in all his service to God and men. He will be greatly missed and many bless his memory. He was 71 years old, born in Tate County, Mississippi.

September 6 was appointed by the Governor of South Carolina as a day of fasting and prayer for rain. An exchange says that a good rain fell the next day.

Stanley W. Rogers of Mississippi helped Brother S. A. Cooper in a meeting at Mt. Herman near Carrollton, Ky., in which fourteen were received for baptism and two by letter.

State Press of the Dallas News is responsible for the wise suggestion that we impound the dogs to save the babies, imprison the bootleggers to save the boys and close the garages to save the girls.—Ex.

The Associated Press reporter who interviewed the millionaire bootlegger who emerged from the Atlanta penitentiary last week, reports him as remarking as he looked at the frowning gray walls, "The pen is mightier than the sword".

Brother W. W. Slay of Crandall made a good recovery after a serious operation. He writes of a good meeting in which Brother Satterfield of Louisiana assisted Pastor W. B. Mott. Twelve were added to the church, nine of them by baptism.

To save the life of a woman sick on a steamship, two ocean liners reversed their courses and raced to meet each other. One had the medicine necessary to save the woman's life. This is the story of last week's experience between an English and a German vessel.

The Board of Ministerial Relief of the Southern Baptist Convention has agreed to pay the expenses in the Sanatorium of Brother J. S. Slaughter, about whom Dr. Gunter wrote in last week's issue of the Baptist Record. It is good to have an organization through which our people can help a man in great need.

Mr. W. J. Bryan, Jr., has been elected President of the Anti-evolution League of America, whose purpose is to prevent the teaching of evolution in the tax supported schools. He has not indicated whether or not he will accept. Dr. John Roach Straton of New York was elected chairman of the Campaign Committee. The meeting of the League was in Louisville, Ky.

First Church, Birmingham, received 550 new members in the past 12 months, and in six and a half years has grown from 500 to 2,225 members. They are building a Sunday School annex five stories high, 45 by 160 feet, the fifth story to be used for offices. Dr. J. R. Hobbs is the pastor. Somehow a church will grow when a pastor believes the Bible and preaches it.

Is it making a virtue of necessity or is it a belated conversion? President Coolidge now says that the Senate will vote for the United States to go into the World Court of International Justice, which has been set up by the League of Nations. It takes a long time for the bitterness and narrowness of partisanship to subside and disappear, but the League of Nations is now proving its worth and itself a necessity, and even United States Senators and high administrative officials are coming to see it. At the recent opening of the League at Geneva, the widow of President Wilson was given a great ovation.

Approximately half a million dollars have been subscribed to the building campaign of the Louisville Seminary.

Mississippi ahead of nine other Southern States in its receipts from May to August on the 1925 program, and behind six others in the list.

Mrs. W. A. Sullivan is principal of the department of English in the high school at Drew, Miss. She recently finished her work leading to a B.A. degree and professional license at Mississippi College.

Brother Fleetwood Ball says in the Baptist and Reflector that Dr. J. T. Henderson, head of the Southern Baptist Laymen's Movement, has "about agreed to make the race for Congress" in his district.

Last Sunday was appointed a day of fasting and prayer by the Governor of South Carolina, to pray for rain. Our people in Mississippi have been greatly blessed in our crops and we should pray for others and be deeply grateful to God.

Mrs. C. B. Cook, a W. C. T. U. leader, was assassinated in her home at Vinton, Iowa, last week, it is thought by gunmen imported from Chicago by bootleggers. The devil is mistaken when he thinks to stop the work of righteousness by murder.

It has been many years since Mississippians have had as good crops as this year. Are we grateful for it? Will we prove our gratitude by our faithful service to Him and our offerings to the promotion of His kingdom? Remember the first fruits are the Lord's.

Pastor J. H. Buchanan, known to Mississippi College men as "John Buck", starts on his fifth year at Paris, Tenn., in fine spirit. Without protracted meetings there have been 198 additions to the church, 124 of them in the past year. A total of over \$225,000 have been given to all purposes, and the Sunday School has grown from 425 to 624, other growth is proportionate.

Brother Norman L. Roberts writes that he has resigned at Lambert and Darling to enter the Louisville Seminary. Darling will combine with Belen and Sledge to get a pastor. Lambert will also combine with nearby churches in a pastorate. J. A. Burris is Pulpit Chairman at Lambert and C. F. Newsome at Darling. Sixteen were recently baptized at Belen in a meeting in which Pastor Roberts preached and Miss Clara Rivers led the singing. At Lambert, Belen and Darling there were 121 additions.

Dr. B. H. DeMent writes: "The eighth session of the Baptist Bible Institute will open ten a. m., September 15th. Marked improvements have been made on buildings and grounds. Excellent accommodations for single men, women and student families. Thorough courses for preachers, women and laymen. Prospects bright for a record attendance.

"The opening address will be delivered on the evening of September 15th by Dr. R. P. Mahon, Professor of Missions. Dr. Mahon will bring a burning message from his summer travels in Europe, Egypt and Palestine."

FAITH AND FELLOWSHIP

I have just returned from a month's leave, most of which was put in in Touro Infirmary in New Orleans. I hope now that I may be well enough to do my part in the work of the Kingdom in a more worthy way.

During my absence I did not see the religious papers. On my return I find them very full of the subject of evolution. I have not yet had the opportunity of reading Dr. Poteat's last book, so am not competent to express an opinion as to its teachings. I took my course in Biology in Wake Forest under Dr. Poteat and have always been very fond of him, as, I believe, all his pupils are. I later studied in the University of Chicago, had some classes under George Burman Foster. But I can honestly say that there has never been one moment in my life when I have believed in evolution or any other cult which cast doubt on the credibility of the Bible. I am sure that science has not produced and never will produce one single verified fact that can be justly interpreted as casting any doubt whatever on any truth clearly taught in the Bible. God is the author of all truth, scientific and otherwise. Every truth is in harmony with every other truth, in whatever realm it may be. Conflict of truth with truth, therefore, is unthinkable. It is only men's unsupported theories and guesses which conflict with known truth. Every one who has come into saving relation with Jesus Christ through regenerating grace has the witness in himself not only that God is true, but that His Word, through which we were brought to Him, is also true. So let us stand firm on the "Impregnable Rock of Holy Scripture" till the bubble of godless evolution is exploded and the clearer light shines again.

There is one word more which I wish to say. I believe this is a time when every brother who writes or speaks ought to be specially careful to speak the truth in love. Let us all be clear, speak only what we know to be true, make no flings at our brethren, and seek always a finer, more helpful fellowship. The enemy will rejoice and be strengthened immensely by dissensions and disagreements among brethren. Let us erect no straw men that we may knock them down. It would be a fine idea, it seems to me, if, before attacking the position of a brother we would give him an opportunity privately to O. K. our statement of his position. We will establish no truth or destroy no error by attributing to any one views which he himself would repudiate. I am sure that this is a time when clear definitions are very much in order. Differences will disappear often if each party to the difference will clearly define the terms he uses. Let us define the terms we use. The terms which most need to be defined among us today are "evolution", "Modernist" and "Fundamentalist". Some brethren seem to write a good deal with a view, apparently, of concealing their views, in which effort they seem rather successful.

There are differences of opinion among us Southern Baptists. These are deep, fundamental. Let us face the fact, and find the truth. But let us not forget the deep, vital, precious truths on which we agree nor fail to magnify them.

Very fraternally,

—J. C. Owen.

At the Alcorn Association Brother Hugh Ray, who read the report on Publications, had an important recommendation with reference to the Baptist Record, which we hope our Convention Board will give careful consideration. It was that a Department be provided for the family, specially the children in the homes, embodying right readable and well illustrated articles which will be attractive to the young and lead to a love for the paper and an interest in all that it contains or stands for. The only reason this feature has not been incorporated in the paper before now is that no financial provision is made for it.

SOME HOPEFUL ASPECTS OF PRESENT SOUTHERN BAPTIST SITUATION

By Frank E. Burkhalter

Here are some interesting sidelights on the general Baptist situation in the South at the present time, as gathered from a conference of a number of state and general secretaries and heads of Southwide institutions in Nashville the past week-end for the purpose of surveying the field and ascertaining what can be done within the next few months to help solve the problems faced by all our general denominational enterprises:

1. An unusually successful season in soul-winning is being experienced throughout the South with the prospect that all previous records for baptisms will be broken.

2. Collections for the past three months in many of the states show a healthy advance over the corresponding period of 1924, and in no state has there been a marked falling off as compared with last year.

3. An exceptionally fine spirit prevails in the district associations. The meetings are largely attended, the attitude is wholly co-operative and constructive and a determination is expressed to accept definite responsibility in the matter of furthering Kingdom enterprises.

4. The spirit of criticism that has been manifest in many quarters for the past year, and especially within the past few months, is abating and a better feeling prevails nearly everywhere.

5. While the absence of great enthusiasm for the support of denominational enterprises prevails generally, nearly everywhere more and more churches are coming to adopt the budget system and make monthly remittances to state headquarters of funds for missions, education and benevolences, as embraced in the Co-operative Program. When this development has spread to all the churches our enterprises will be adequately provided for, but this process is too slow to take care of the emergency that confronts both our general and state boards and institutions.

6. Business and crop conditions are uncertain. In wide areas of a half-dozen states of the South the drouth has been the most prolonged and severe for a half-century, while in other sections of the same states, crop and business conditions are exceptionally good. On the other hand, in several of the states the economic situation is the best that has been known in years.

7. Nearly everywhere the success of the Co-operative Program is being seriously hindered by designated gifts, made through special campaigns in behalf of local institutions and causes. A majority of the states reported, however, that this year would witness the termination of practically all these special campaigns, with the result that next year ought to witness a marked increase in the receipts of funds to be distributed among all objects co-operating in the Program, according to the percentages agreed upon.

In addition to reviewing the present situation, the secretaries and other workers gave consideration to plans for the aggressive completion of the Program for 1925 and for the projection of the Co-operative Program for 1926. The general belief was expressed that nearly every association will accept a definite responsibility in this task and through its own agencies will seek to enlist the various churches within their boundaries in assuming a definite share in helping carry out the work of the Kingdom through making regular contributions to the Program.

Taken as a whole, the situation, while not as bright as all of us would like to have it, is hopeful. This hopefulness lies not in an immediate widespread revival of interest in and liberal support for our organized work, but a gradual growth in this direction, based upon a conviction of duty and regular weekly offerings rather than spasmodic, periodical collections.

Our people generally, admit the wisdom and

desirability of the Co-operative Program. The greatest need just now is an awakened conscience everywhere on the matter of individual responsibility for the support of all the causes embraced therein.

Call To Prayer

Prayer is so surely "the soul's sincere desire, unuttered or expressed" that it has seemed well to issue an especial call to prayer on the part of the Women's Missionary Societies in behalf of the lifting of the debts from the Foreign and Home Mission Boards. On page 4 this plan is further explained so that it may suffice here merely to outline a suggested method of proceeding and to indicate needs for prayer.

1—Time and Place. The suggested time is an hour just preceding the regular meeting of the society in September and succeeding months. To be sure, it will be all the more helpful if there can be more than just one time during each month, an hour preceding any other meeting of the entire society or of its circles being added opportunities of claiming the blessing which comes when two or three are gathered together in His name. The place which seems altogether preferable is where the society or circle will gather at the expiration of the prayer hour. It is not even suggested that a separate room be used for these who would pray but that they assemble in the regular meeting place, give their minds and hearts to prayer and that they be found thus occupied by those who arrive at the close of the hour. This will not smack of Phariseism for it will be done in all sincerity for the deepening of the prayer-life of the entire organization.

2—Who Shall Attend? Every woman in the church is urged to attend if she can possibly dedicate this extra hour to prayer, which is after all not only life's rarest privilege but also its most powerful aid. No society or circle should, however, be discouraged if only two or three are thus minded to call upon the Lord. Every Christian knows that God hears His every child but the blessing is also promised to united prayer, even if only two, the least number in a union, are gathered together in His name.

3—Who Shall Lead? The old proverb that everybody's business is nobody's business makes it seem wise to suggest that the president of the society or the circle, as the case may be, appoint for each month a leader or committee to have charge of these special prayer hours. Perhaps no better arrangement could be made than to commit it to the devotional committee, though it is in no sense a substitute to the regular devotional service. Whoever may be chosen will doubtless create the most prayerful spirit if she or they will approach it through many hours of personal prayer, will be at the class on time and will keep before those who gather the many needs of such intercession. It is not suggested that any talks be made but that all the time be given to prayer, sometimes silent, sometimes spoken.

4—For What Shall Prayer Be Made? Among other things please pray for:

Hearts of thanksgiving for God's unfailing goodness.

Lives freed from all known sin.

Hallowing of God's name.

Coming of Kingdom of God.

Hearty accord with God's will.

Forgiveness for trespasses.

Faithful following of Spirit's leading.

Realization of a home-land lost without Christ.

Home Mission Board and its missionaries.

Lifting of debt on Home Mission Board.

Realization of a world lost without Christ.

Foreign Mission Board and its missionaries.

Lifting of debt on Foreign Mission Board.

Bringing in of Southern Baptist tithes and offerings.

WHAT I WOULD DO IF I WERE THE DEVIL

Luke 8:26-39

(Sketches of a sermon preached by G. C. Hodge in his pulpit at Union Church, Miss.)

If I were the devil it would be the one aim of my life to destroy every soul in hell. I therefore would be in every city, town, and community.

I. I would not come in the form of a great monster with horns and hoofs and tail like a cow, or with a pitchfork in my hands. I would get some people who are living here to let me dwell in them and have charge of them. I could through them work most effectively.

I would want the most beautiful and popular girl to let me have charge of her life. I would live openly such a life that mothers would point their daughters to me and look to me as a model. I would bob my hair, paint, cut my dresses as high above my knees and as low in the neck as public sentiment allowed. I would wear as few garments as possible. I would have them cut so as to show as much of my person as possible in order that I might arouse the passion of men and make adulterers of them for Jesus said "if a man looketh upon a woman to lust after her he hath committed adultery with her already in his heart".

I would go out with some young man each night and park on some lonely roadside where no human eyes could see us. I would let him hug me and play with me, and kiss me. In mixed bathing I would wear as few clothes as the law allowed. In dancing I would get as close as possible with clothes on. I would go through such motions as to stir the passion of all looking on. I would if I were the devil.

II. I would destroy the influence of every church. The churches, unlike other organizations tell men they should be free from every sin, but recognizing that no human power can rescue one soul from sin, tell men of Jesus who can and will set every man free from sin and death if they but ask him. Christ is the only hope of the world. I would destroy the power of the organizations that preach Jesus.

(1) I should want them to have all the services a church needs to have, but I would want them to leave Jesus out. I should want them to sing, but leave Christ out of the songs; preach, but leave Christ out of the message; pray but pray merely to be heard of men; have a baptismal service, but leave Christ—His burial and resurrection out; observe the Lord's supper but leave the death of Christ out, and make it to show only our fellowship one for another. I should want them to have all the outward appearance of a true church so the people would think they were serving God.

(2) I would have every baby baptized and brought into the church. They are not saved in infancy and I would want them in the church so their chances of being saved would be lessened. When they grow up they would be like the scribes and pharisees to whom Jesus was preaching when He said "the publicans and harlots enter the kingdom of God before you" because as they listened to the preaching they said "he cannot mean me because I have been circumcised, I belong to the synagogue, or I have been baptized, I belong to the church." Thus hiding behind their profession they are not convicted of sin, do not repent and are not saved. While in the same congregation sits one who has never made any claims to religion in any form. He has nothing to hide behind. He knows the message is for him: He trusts Christ and is saved.

(3) I would divide the membership of the churches. I would have this faction pulling against that faction. I would have them to disregard all truth, principle, and honesty; neglect the souls of men; do anything to carry their point. If I had gotten some people in the church who did not have the spirit of Christ it would be easy to divide them. I would get some sister to let me use her. I would go to A and

tell her some of the awful things I heard B say about her. I would insinuate, suggest, and talk until I worked up A's anger against B. I would then tell B how A felt towards her. I would make enemies of those two families who never would have been anything but the best of friends had it not been for my long, lying, tongue, and deceitful heart.

(4) I would get every church member to let me use them. I would have the leaders of the churches to be worldly minded; dishonest, desecrate the Sabbath day, give dances, indulge in all sorts of worldly amusements, be social butterflies, live shaded lives so that people would see no difference in their lives and in that of the people out of the church. If the preacher denounced sin, I would denounce him and stir up opposition against him so he would have to either ease up on sin or leave town.

III. I would destroy the work and influence of preachers. I would enter the ministry myself. I would be a good mixer. I would preach to please the people. I would close my eyes to sin. My people would dance and indulge in all sorts of things but I could not afford to see or know it. I would not stand out in opposition to public sentiment. I would be popular.

(1) I would use preachers who could lay some modest claims to scholarship. Being recognized as a scholar and as a clear thinker, and as orthodox, I would be a leader among preachers. Other and younger men and women whom God had called to preach the Gospel would come from far and near and sit at my feet to be taught of me. I would teach them from both the pulpit and the school room. Through them I would do my greatest work. Though not being able to give a Scriptural reason for their doctrine they would teach my views and so claim the power to think deeply and clearly as I had done before them. Among other things I would have them to deny the virgin birth of Christ and thus rob Him of His Deity and leave the world without a Saviour.

(2) I would lead the people to look upon the words of scientists as greater authority than God's word. I would have them to teach that God was unable to make man in a moment, in His image, out of the dust of the ground, but that it required ages; that God had to make first the wiggle-tails, polecats and monkeys, and out of these he made man. Scientists can see in man only the image of monkeys and other beasts, while our Creator sees in man the image of God.

(3) Suppose the people could not settle the question as to whether God or the so-called scientists were right. And suppose the people recognizing my scholarship, and my ability to think clearly, and having confidence in my orthodoxy should turn to me to settle this question for them. I would not say definitely that I believed in evolution for then I would lose my place as leader among those who believe God's Word. I would not make the confession that "God made man but not by evolution" for that would be definite. By writing those three words men would know without a shadow of doubt what I believed. But the scientists would sneer at me. So to maintain my position with the godly and the ungodly alike I would merely refer them to the Bible and tell them to interpret it as they liked. By refusing to write those three words I would accomplish if possible three things: (a) I would encourage the unbelievers in their views; (b) I would create doubt in the mind of the believers; (c) I would divide the Southern Baptist Convention and hinder its work.

IV. I would seek to bring down to hell every lost soul.

(1) I would make them believe they are good enough or that they are already in the kingdom of God, and I would bet them for God has said "we are by nature children of wrath" and "except ye be born again you cannot see the kingdom of heaven."

(2) If one knew he was a sinner and lost I would tell him he could be saved by reforming

and joining the church, and working for the church. If he tried to be saved that way I would get him for Jesus said "I am the way, the truth, the life, and no man cometh unto the Father but by me".

(3) If one realized he could not be saved but by repentance and faith in Christ I would confess to him that he was right, but I would say why hurry? There is plenty of time. If I could get him to keep putting it off I would get him.

(4) If in spite of my efforts he was saved I would tell him he could be as good out of the church as in the church. If he believed that, he would be a disobedient child of God's for God said "come ye out from among them (the world) and be ye separate."

(5) If he obeyed Christ in baptism and united with the church my next effort would be to tie his hands and make him useless in God's kingdom. When called upon to do some service for the Master I would lead him to say "excuse me please." If I could keep him from working for Christ I would have gained a very great victory. I would keep him from winning others.

V. There are other things I would do if I were the devil, but I cannot mention them tonight. The devil has been doing the things I've mentioned. I therefore know that if I were the devil I would do them. Let each of us search our hearts to see whether the devil has been using us.

Is there one here tonight who has never been born again? Will you not ask God to forgive you and trust Christ even while I speak? Why wait longer? A preacher once advised a young man to continue in sin until the day before he died and on that day get right with God. He emphasized the time when he should get right—on the day before he died. "But", said the boy, "I may die tomorrow." The preacher replied, "Then get right with God now." Will you do that? Will you confess Him openly while these people stand and sing some hymn?

Do not misunderstand me. Coming here, joining the church, being baptized, all that will do you no good so far as your salvation is concerned. Indeed you cannot be saved while trusting to these things. It is your faith that saves you. These things you should do only because you have been saved.

A young man got in water too deep and began to splash and cry for help, and to grab at every straw in reach. On the cliff above him was an expert diver. The young man in the water went under then came up coughing, splashing, strangling, and calling for help. The mother seeing her boy drowning begged the diver to save her son, but he stood motionless with arms folded and his eyes fixed on the figure below him. A second time the boy went under and again came to the surface. His struggles are now weak and his voice silenced. Then every muscle was relaxed, but before he could sink again the diver was in the water by his side. He brought the boy out and soon had him back to consciousness. The mother said "Oh, why did you wait so long? Why did you let my boy come so near drowning?" The diver replied, "I could not save your boy as long as he was trying to save himself. Had I gotten in the water with him then he would have gotten me around the neck and drowned both himself and me. But as soon as he gave up it was easy to save him."

That is a picture of Christ and many a sinner tonight. Here is Christ ready to save every man sinking in sin. But Christ cannot save you while you are trying to save your selves, grabbing at church membership, baptism, covenants, good deeds. Will you not give up your hopes in everything but Christ tonight? If you will, come and acknowledge it openly by giving me your hand while we all stand and sing

"Just as I am without one plea,
But that thy blood was shed for me,
And that thou bidst me come to Thee
O Lamb of God I come, I come."

The Baptist Record

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MESSENGERS OF THE CHURCHES, THE GLORY OF CHRIST

Who are these men who are spoken of by Paul with such words of high praise in his second letter to the Corinthians? It is hardly possible to speak in higher praise of any man or body of men than to call them "The Glory of Christ". Christ is the Glory of God because he reveals him, declares him, makes him known to men in the fullness of his character and purpose of redeeming love. Jesus said in his prayer, "I glorified thee on the earth, having accomplished the work which thou hast given me to do". And here are certain men who are said to be the glory of Christ. They are doing for Christ what he did for the Father; they are making his character and purpose known, and they are accomplishing the work which he gave them to do.

These men are called the "messengers of the churches", and in their office as messengers of the churches they are the Glory of Christ. Who are these men Paul is talking about and what are they doing? We know the names of only one of them, that is Titus, but the name is not important, it is the business they are in which concerns us. They are called messengers of the churches. The word messenger here is literally an "apostle", or a missionary, the nearest word to it. They were sent out by the churches, officially commissioned by concerted action and agreement of the churches who were evidently co-operating in some big undertaking which required their united strength and effort. They were not free lances. They did not go out without the approval and endorsement of their churches. You notice he does not say "Of the Church", but of the churches. They were separate entities, independent, but co-operative bodies. There was not one big union, but co-operation among many separate units. They were drawn together by a common faith and a common impulse and a common task. These men represented them.

Our missionaries (or apostles) are always the glory of Christ. They truly represent his spirit, embody his purpose, reveal his true character and are doing his work. But these particular men here spoken of were not simply engaged in evangelizing. That is the primary idea in missions and should always have the first place in our work, to lead the lost to the Lord Jesus. But these men who are called the messengers or missionaries of the churches seem not to have been primarily soul winners. They had perhaps a little less honorable task, a little harder work and were apt to be less appreciated than the regular missionary.

What were they doing? Well if you will read this Second Epistle to the Corinthians especially this eighth chapter you will find they were the scouting parties for Paul the missionary. It was their primary business to get the people interested and keep them interested in what he was doing. They were assistants, advertizers, enlistment men, collecting agents. It was their task to inform all the Christians about what was going on, keep them posted about the progress

of the mission enterprise and draw them out to active and enlarged participation in it.

Paul was not simply a great individual missionary. He had also a great program of missions and planned how it could be carried out. He had a wide vision. He meant to go on to the western limit of the world. He looked ahead, for he had Rome and Spain in mind and looked to the future for larger work. But he could not do it alone. He knew the churches must share in it. He received money from them for his work; and he sent out collecting agencies to draw the churches into a great co-operative program of benevolence. He included the poor at Jerusalem in his ministry of helpfulness.

He knew that people would be inquiring about these men who were gathering the gifts from Christians in every church. Some would be suspicious of them. A stingy soul easily becomes critical. So he tells the Corinthians that these men are the approved messengers of the churches. They are the glory of Christ. There are hardly any servants of Christ who undergo hardships or are more subject to criticism than those who are appointed by the churches to enlist God's people in a great program of benevolence. It is their reward to be suspected, misunderstood, charged with wrong motives and sometimes despised. The man who is trying to get people to share the joys of participation in the Lord's work of missions, or Christian benevolence is generally suspected of trying to put something over on somebody. They can have some sense of fellowship with the sufferings of Christ. But it may be of some consolation to such messengers of the churches that Paul says they are the glory of Christ. The general denominational representative, by whatever name he is called is an apostle, a missionary, a messenger of the churches. It is well if we give heed to Paul's exhortation, "Show ye therefore unto them in the face of the churches the proof of your love". A proper response to the appeal for co-operation is the proof of our love.

MR. HUGHES' SPEECH

A week or more ago Mr. Charles Evans Hughes, former Secretary of State and like Mr. Bryan, an unsuccessful candidate for the Presidency, made a notable speech at the annual meeting of the American Bar Association. He chose as his subject, "Liberty Within the Law", and said many good things, so many good things that the weak spots in the address were all but covered up, but nevertheless present, and all the more fraught with the possibility of harm. It may seem presumptuous in this writer to indicate flaws in the address of a man of such recognized ability, but let that pass, for we all have the habit and the right, maybe the duty.

Mr. Hughes claimed to be speaking in no controversial spirit and that he was steering clear of what he calls the much advertized episode in Tennessee, but in the broadest and sanest sense of controversy, his speech will have to be classed in that category. And the speech is not lacking in suggestion that it was prepared consciously or unconsciously with the Dayton trial in mind. Indeed it would have done pretty well for Mr. Hughes speech before the Supreme Court of the United States in behalf of Mr. Scopes, whose counsel the newspapers declared he would be.

Of course we cannot reproduce the speech here, but doubtless many of our readers read it at the time. It was based upon the fundamental idea of liberty, bodily, intellectual and spiritual freedom, which appeals to every American. And it pointed out the danger of legal interference with that liberty by majorities to the injury of minorities. All of this was good. But back of all this plea was the consciousness in his mind that the law is the only sure guarantee of freedom, and its protection. There is more danger of infringement of personal liberty by failure to enact suitable legislation than in enacting it. The restraints of the law are the protection of

the liberty of the masses. This is true of all law and may be conspicuously seen in prohibition legislation. Some people must be restrained in the interest of the common good. This is true not only in one's occupation, such as liquor selling, but also in his speaking and writing. There is of course a censorship of what one may say, in the interest of government and of morals. Now this restraint may be put on a school teacher as well as an editor or public speaker. Nobody would say that a public school teacher is at liberty to teach what would destroy the home, or common morality or orderly government. Liberty here is restrained by law as anywhere else.

Now Mr. Hughes objects to what he calls legislation in favor of any creed or dogma or any special form of religion. That is a very just plea, very popular, but may become very specious if misunderstood. No American should and no real Baptist will desire legislation to propagate his religious views or anybody else's. But what we want is legislation that will prevent the propagation of views of those who destroy faith and uproot religion. We are not asking that the public schools shall teach our religious views but that they shall not be used to teach some other man's views of religion and that at our expense. It is not worth while to say this is not a religious question. And it is all nonsense to say that religion must stay on its side of the fence and science on its side. To say that Christians must not discuss the method of creation but leave it to scientists, is about like saying that people must not eat potatoes because hogs eat potatoes. Or that pedestrians must not go on the highways because automobiles go on the highways.

Mr. Hughes argues for freedom in teaching because progress is impossible without it. He ought to know the difference between freedom of investigation and freedom of teaching. No one would put any limitations upon investigation, the effort to discover truth and all the ways of nature. But it is another thing when immature results and immature minds are brought into contact. Public schools are not places for investigation. They are places where assured results are brought to immature minds, where ascertained facts are given them, and they accept them because they are taught. These minds need protection against what many believe to be things that are untrue or unproven and hurtful. Have the parents no rights in the premises?

Mr. Hughes refers to the Oregon law and the reversal of it by the Supreme Court. The reversal was on the ground that the parents had the first right in the child. Children belong to their fathers and mothers before they belong to the state. And the fathers and mothers have the right to say what, how and where their children shall be taught. The legislature is supposed to speak for these parents or at least to see that their parental rights are respected and protected.

Mr. Hughes raises the ancient bogie of "persecution". Everybody knows that one cannot be and is not persecuted in this country for religious opinions, and that does not properly enter into any unprejudiced discussion of this issue. True Mr. Darrow spoke of witches and all that, but that was merely to frighten hysterical or imbecile minds. It would be well for a lot of people if they could cut out all that stuff about witches and Galileo and argue this question on its present day merits.

Brother Arthur Stovall, President, writes that Panola County Association will meet October 13-14, and not as previously fixed. The meeting is with Peach Creek Church.

Moderator J. A. Lee writes that it is the purpose of the Delta Association to dissolve, meeting Sept. 29-30. Some of the churches will go into Tallahatchie County Association. Others will form Quitman County Association.

Monroe County Association met with Harmony Church for two days of last week. Brother Peugh of Aberdeen was kind enough to take us out in his Lincoln in mighty good company, his wife, Mrs. Bright, Mrs. Watkins and Pastor Walker. In spite of its good name and its excellent history Harmony Church is right now going through a period of tribulation as the "Gospel Mission-ers" have been obstructing the progress of the work. Brother Mark Owen has been called to this field and it is hoped he may straighten out the kinks. He is also clerk of the association, and Brother J. A. Rogers, the beloved friend of everybody in the county, is the moderator. Dr. Tubb is the treasurer. Brother Hines is the new pastor at Amory and is already entering into the life and work of the association. His good wife was also with him. They are recently from Henderson, Ky. The W. M. U. of the county had already had their meeting some while ago and so it was good to see the sisters in the association. Brother Nix was to have preached the sermon, but his absence put this on the visiting editor. Not all the churches reported the first day, and only about half of them reported contributions to the 1925 program. But part of this was due to the letters being hastily prepared. The letters were read. The report on Publications was read by Brother Owens; the report on B. Y. P. U. by Brother Jones, and the report on Sunday Schools by Brother Weaver. These were vigorously discussed and it was good to see laymen, young men taking a hand in the work. They are working in their churches and speaking out in the association. Pastor Walker of Aberdeen was ever ready to help direct the discussion into proper channels. We were sorry not to be able to stay for the second day's session. The dinner was all that could be desired.

The Lee County Association met with Bissell Church, five miles west of Tupelo. Here were the old friends of the West Judson Association and new ones galore. The crowd taxed the capacity of the church and more. The first day was given to discussion of Missions, but we were in time to hear only echoes of it. Pastor D. I. Purser took us out in his car. He is one town preacher that all the country folks like. Brother Charles Nelson is moderator, Brother Duke clerk, and Brother Langston treasurer, and they kept things running and going smooth. Two reports came in for discussion on the second day, one on Education, including colleges, seminaries and publications. Brother W. E. Holcomb had this part of the program in charge and he drew out the brethren who spoke on all departments. Brother Purser spoke on Ministerial Education, and Brother Holcomb spoke specially on Blue Mountain Endowment. Dinner in abundance was served so that it was not easy for everybody to stay awake. Social service was the subject for the afternoon, when hospitals, the orphanage, old preachers and the W. M. U. came in for their show of attention. Mrs. Brown, Prof. Langston, Brother Duke and Dr. Purser kept the people listening. A gentle rain refreshed the earth and made nearly everybody grateful.

MEETINGS OF ASSOCIATIONS

Associations Church	Date
Associations Church	Date
Lauderdale—Bethany, 12 Mi. E.	
Meridian	Sept. 23
Yalobusha—Tillatoba	Sept. 23
Franklin—Sarepta, 14 Mi. N. Bude	Sept. 24
Pearl River—Juniper Grove, 6 Mi. S.	
Poplarville	Sept. 24
Bay Springs—Bay Springs	Sept. 23-24
Tippah—Concord, 16 Mi. E. Ripley	Sept. 23-24
Leake—Standing Pine	Sept. 25-27
Neshoba—New Black Jack, 9 Mi. W.	
Philadelphia	Sept. 25-27
Jeff Davis—Hathorn	Sept. 27
Zion—Spring Hill	Sept. 29-30

Madison—Canton	Sept. 29
Delta—Sidon	Sept. 29-30
Rankin—Steens Creek	Sept. 30
Wayne—Chicora	Oct. 1
Tallahatchie—Coward, 5 Mi. W.	
Charleston	Oct. 1-2
Choctaw—Chester, 6 Mi. N. Ackerman	Oct. 1-2
Walthall—Tylertown	Oct. 2
Lawrence—Antioch	Oct. 2
Landmark—Providence, 3 Mi. E. Mize	Oct. 3
Oktibbeha—Bluff Springs	Oct. 3
Liberty—Pleasant Hill, 5 Mi. W. Quentin	Oct. 3
Simpson—New Zion, 4 Mi. W. Braxton	Oct. 6
Tishomingo—Burnesville	Oct. 6-7
Jones County—Shady Grove, near	
Vossburg	Oct. 6-7
Scott—Morton	Oct. 7
Pike—Silver Creek, 12 Mi. SE. Magnolia	Oct. 7-8
Union—Lorman	Oct. 7-8
Carroll—Liberty	Oct. 6-7
Newton—Decatur	Oct. 7-8
Bolivar—Pace	Oct. 8
Yazoo—Hebron	Oct. 8
Chickasaw—Arbor Grove	Oct. 8-9
Itawamba—Union Grove	Oct. 8-9
Covington—Calhoun, 10 Mi. NE. Collins	Oct. 8-9
Mississippi—Terry Creek	Oct. 9
Winston—Holly Grove, SE. Louisville	Oct. 9-10-11
Pearl Valley—Mars Hill, 4 Mi. W. Edinburg,	
20 Mi. NE. Philadelphia	Oct. 10-11-12
Columbus—Columbus East End	Oct. 9-11
Holmes—Lexington	Oct. 13
Copiah—White Oak, 23 Mi. NE. Hazlehurst	
and 2 Mi. S. Carpenter	Oct. 13
Noxubee—Macon	Oct. 13-14
Panola Co.—Peach Creek, 8 Mi. W.	
Sardis	Oct. 13-14
Smith Co.—Pleasant Hill, Taylorsville	Oct. 14-15
Tate—Tyro	Oct. 14-15
George—Shady Grove, 8 Mi. SW.	
Lucedale	Oct. 14-15
Hinds—Utica	Oct. 15-16
Greene—Royce	Oct. 16
Lincoln—Union, 9 Mi. E. Brookhaven	Oct. 16
Kosciusko—Ebenezer	Oct. 16
New Choctaw—Hope	Oct. 16
Montgomery—Pine Forest	Oct. 20
Clarke—Enterprise	Oct. 21-22
Riverside—Clarksdale	Oct. 22
Sunflower—Shaw	Oct. 22
Kemper—Scooba	Oct. 23-25

TO THE ELEMENTARY S. S. WORKERS OF OUR STATE

This is to insist upon the importance of attending the South-wide Elementary Conference which is to be held in Birmingham, September 29-October 1st. It is well worth the sacrifice it may take for you to go. You will gather more information and inspiration for your work than you can think is possible to do in three days time.

I had the happy privilege and pleasure of attending the First South-wide Elementary Conference held last year in Louisville, Ky., and it was the very best meeting of this kind I have ever attended. Every hour was packed full of good things. We were really taught how to work in these departments of our Sunday School. We had the opportunity of meeting and hearing from our experts in the various elementary departments. One of the outstanding features to my mind is the opportunity of seeing the demonstrations. Each department gives a demonstration with the children of that department, showing the best way to get the results we all want. We see exactly the "how" of doing it.

Mississippi is honored this year by having the Junior Conferences led by our own Mrs. Taylor of Brookhaven, who has been so successful with her Junior Department. All Junior workers want to be in these conferences.

We have several of the personnel who are authors of some of our books. Surely knowing them personally and listening to them is indeed a rare privilege. And Birmingham is near us, doubtless this conference will be carried out in

the Western part of the territory next year. Let's think about this seriously and plan to help make the "Mississippi delegation" one of the best there.

If you are interested in the program of this meeting write Miss Minnie Brown or send me a card with your request. I have several copies and will be glad to send one to you.

—Mrs. Ned Rice,
Charleston, Miss.

Rev. J. S. Slaughter

Mention was made in the last issue of The Baptist Record of Rev. J. S. Slaughter's confinement and condition in the Tubercular Sanatorium. I am glad to announce at this time that Dr. William Lunsford, Secretary of the Relief and Annuity Board, has come to his rescue by increasing by several fold the stipend which Brother Slaughter has heretofore been receiving. This need not interfere with contributions which brethren may desire to make, but it is encouraging to know that the Baptist Denomination, through its organized work has provided funds to be available in such emergencies as this. It should encourage our people everywhere to support in a large way the organized work and the unified budget. If this Budget System is properly supported through the years ahead, the time will come when we shall have ample funds for all the worthy needy within our ranks.

PREPARING FOR REVIVAL

The following suggestions will be good for getting ready for a revival:

1. The preparation of a constituency list comprising the names of all in the community whom the Church should seek to win.
2. The selection and training of church members for various forms of personal evangelistic service.
3. Special sermons on evangelism, to inform the people as to the real meaning of evangelism and to quicken their spiritual life.
4. The assignment of names from the constituency list to personal workers, with provision for regular reports by them.
5. A definite evangelistic objective to be placed before every organization in the local Church.
6. Special responsibility to be placed by the Church upon the young people for work to be carried on under their own leaders.
7. Such instruction of Sunday School teachers as will enable them to find the evangelistic note in the lessons.
8. The full use of the evangelistic possibilities in catechetical or communicant classes.
9. The conservation of church membership, and building them up in Christian discipleship.
10. A period of intensive evangelistic work as a climax to the year.

We know about God and righteousness.

COMPARATIVE STATEMENT HOME MISSION AND C. B. L. RECEIPTS May 1-September 1

	1924	1925
Ala.	4,687.51	1,768.61
Ark.		
D. C.	1,124.68	2,013.96
Fla.	4,258.85	2,602.50
Ga.	8,702.60	3,545.00
Ill.		
Ky.	16,324.85	4,687.33
La.	3,033.92	1,623.70
Md.	2,519.35	646.06
Miss.	6,467.18	4,171.32
Mo.	8,055.70	3,766.27
N. M.	200.00	198.50
N. C.	4,748.63	6,013.52
Okla.	1,410.51	1,297.21
S. C.	2,148.90	1,254.02
Tenn.	7,099.23	5,130.62
Tex.	12,698.19	1,674.03
Va.	8,534.25	7,123.52
Miscellaneous	2,082.92	6,861.47
	94,097.27	53,777.64

MISSISSIPPI WOMAN'S COLLEGE ENDOWMENT

By W. A. McCumb

This article is not so much to report the results of the progress of the Endowment as an expression of appreciation of the cordial response given the campaign wherever the workers go. Pastors as a rule, laymen, women and young people, show a marked interest and respond heartily. The school unquestionably occupies a central place in the affections of the people of South Mississippi, regardless of denominational lines. The Baptists, however, claim her as their youngest daughter and show that there is nothing too good for her.

I wish I could thank each one personally who has helped to make the campaign, so far, not only a marked success, but a genuine pleasure to the president of the college and every worker associated with the undertaking.

I also call attention to the beautiful sacrificial spirit of the First Baptist Church of Gulfport in lending their pastor for five months to the Baptists of Mississippi to lead the solicitors in canvassing South Mississippi. That pastor has found in President Johnson one of the most genial collaborators he has ever known. For President Johnson is afield with the boys, coat off and sleeves rolled up and getting more money than any other one man. Then an appreciation to those fine pastors who have taken care of the work at Gulfport in the absence of the pastor. Dr. W. F. Yarborough came in June and gave us a good start. Our great editor, Dr. P. I. Lipsey, followed the first two weeks in July. Our fine young field man, Brother E. E. Ballard, for the Baptist Record, the last two weeks in July. The godly, consecrated, efficient Brother J. E. Wills, pastor Main Street Church, Hattiesburg, fed and cared for the flock for full five Sundays in August and reports to the pastor he welcomed nine new members and baptized two.

Dr. W. A. Hewitt, the popular pastor, First Church, Jackson, gives the first two weeks of September to the church. Up to this writing, September 5th, no one has been secured for the last two weeks of September. Brother W. S. Allen, pastor of Emanuel Church, Hattiesburg, where most of the college folks hold membership, is to have charge of October and it goes without saying that the work will be well cared for in his hands.

There has been universal praise on the part of the church of the splendid and efficient work done by every pastor supply. There have been possibly fifty new members added to the church during the three months the pastor has been away. The membership never seemed so united and consecrated and determined to serve for the glory of the Master. They gave in addition to lending their pastor about \$4,000 to the endowment of M. W. C., \$1,000 to the Seminary and will give at least \$500 and maybe \$1,000 to Blue Mountain College. They are keeping up also all local objects and responding fairly well to the unified budget.

Let me say in conclusion to this personal word, my campaign, so far, made mostly in a Ford car, has been in every town and country place a reunion with old friends and in every instance it has been an ovation. Many places they say how much is the goal you have set for us? When they have given liberally many say if you need more for Victory Month, October, call on me again for we must go over the top October 31st.

My hat is off to the Baptist brotherhood of Mississippi who are going to put as a special offering one million dollars in their two colleges for women and then build the Gym. at Mississippi College, and I trust give \$100,000 to the Southern Baptist Theological Building Movement. God bless them.

President H. T. McLaurin reports the enrollment of Clarke College at the opening fifty per cent ahead of last year.

SCIENCE AND THE BIBLE

By President E. Y. Mullins, Louisville, Ky.

Many earnest Christians are greatly troubled today over the confused views held by some religious people as to the relation between science and the Bible. Does the Bible teach science? Are there contradictions between the Bible and science? A letter received by me from a son of a Southern Baptist preacher, recently graduated from college, raises these questions. He wants to hold to the faith of the Bible and of his father and mother. But some religious extremists are shaking his confidence in the Bible by teaching that it must be held as an authority on scientific matters as well as religious.

Here the difficulty is to be met by a return to sound principles of interpretation backed by common sense. There is no real difficulty, and no danger to the authority of the Bible, if we clearly understand the situation.

I begin by saying first, that there are no scientific mistakes or errors in the Bible; second, that there is therefore no conflict between science and the Bible; and third, that the reason there are no such errors or conflicts is that the Bible does not undertake to teach science.

The reader will understand what will be made more clear later that the word science is used in this discussion in the modern technical sense. Science in this sense is occupied with the study of nature and is "concerned with the acquisition of accurate and systematic knowledge of principles by observation and deduction." The Bible does not teach science in the general untechnical sense of the word, which means knowledge, comprehension and understanding of facts. The first chapter of Genesis, for example, states facts. Biblical writers often show remarkable insight into nature when the religious message depends upon it. But their aim is religious, not scientific. Their method is not that of experiment and deduction but of divine inspiration. This will be made more clear hereafter.

Consider the age of modern science and this will be evident. Science is at best only a few hundred years old. It began with Roger Bacon who lived A.D. 1214-1294. Bacon called men back from speculation to facts. What are the facts of nature? Bring no prejudice or bias or preconception of any kind with you. Just ask nature what is the truth—not the truth about religion but about natural law. A scientific error or mistake is made when an investigator in nature announces a false conclusion. Francis Bacon who lived much later than Roger Bacon (A.D. 1561-1626) was the man who gave definiteness and clearness to modern science by developing in a great book the principles of scientific research.

The Biblical writers were not investigators in nature. Hence they could not announce a false conclusion. The Biblical writers were inspired teachers of religion. Their messages were delivered thousands of years before modern science was born. There is no way to manufacture contradictions between the two if we keep in mind this fact.

The language of the Bible is popular language, or the language of appearances. Dr. Boyce used to stress this back in the eighties when I was a student in his class in theology. When the Bible refers to the facts of nature it employs popular and not exact scientific terms.

Is the Bible infallible? Yes, for its own ends, and according to its own declarations. The Bible makes clear its own end and purpose. It is infallible as a guide to salvation and all moral and spiritual duties. When it declares a miracle we accept it because miracles are aids to the spiritual life, and because they are one of the ways of divine revelation.

The Bible refers truly, of course, to many facts of nature. But generally its writers are concerned not with nature as such, but with man and God and religion. They use nature as secondary and subordinate to a higher end. Let

us note the reasons for these statements. When stated they make the matter so plain that no one, endowed with even a fair modicum of common sense, can fail to understand it. I give the following reasons for holding that the Bible does not speak in the exact language of modern science, that is, it does not teach science. It teaches religion. It employs language as to nature in the same way language is employed in everyday life, or in the best literature. It is the language of appearances. It speaks of nature as nature appeared to men, not as modern science has discovered nature to be.

The first reason is the teaching of the Bible itself. Paul says (II Tim. 3:15-16) of the Scriptures to young Timothy that they "are able to make thee wise unto salvation." Evidently then not wise unto geology, or astronomy, or chemistry, or botany, or politics or any other alien subject. So also Scripture is profitable for "doctrine" and "reproof" and "instruction in righteousness" (v. 16). It is not profitable to tell us about atoms or electrons, or gravitation or the laws of motion or the conservation of energy or chemical affinity. So also (v. 17) that the "man of God" may be "thoroughly equipped for every good work." Evidently then it is not meant to equip the man of science to formulate the mechanics of bridge-building or the laws controlling the vacuum, or the principles of hydraulics, or the laws of motion. Here Paul defines explicitly the aim and purpose of Scripture: to make man perfect in righteousness.

Again in First Peter, chapter one, verses 10 to 12, we are told what was the burden of prophecy. The following points are to be noted: the prophets testified "of the grace that should come unto you." So also they testified of the "sufferings of Christ" and the "glory that should follow." Not a word here as to testimony to any kind of scientific truth whatsoever. The grace of God in saving men, the atoning death of Christ and his resurrection glory—these were the absorbing themes of the prophets.

Again in John 5:39 Jesus tells the Jews to search the Scriptures and adds "and they are they which testify of me." And in Luke 24:27 as if to define clearly and fully what is the universal theme of the Scriptures Luke declares of Jesus that "beginning from Moses and out of all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Thus it appears that the theme of "all the prophets" and "all the Scriptures" is no scientific theme, but Jesus himself. These quotations could be indefinitely multiplied, but it is not necessary.

If, therefore, you want to know about Jesus and God and sin and atonement and salvation, go to the Scriptures. But if you want to know about chemistry or mechanics or the laws of motion, go to the scientists. Do not ask your watch to tell you the day of the month. Do not demand of your thermometer a prediction of an eclipse. Do not ask your microscope to reveal to you the wonders of the milky way. Let these things do the things they were made to do. Do not put upon them impossible tasks. So also of Scripture.

2. A second reason is that science is exact mathematical knowledge of nature, while the Scriptures aims to accomplish a practical purpose under the existing circumstances in the spiritual realm. In Lev. 11:5 we read: "the coney, because it cheweth the cud but divideth not the hoof; it is unclean unto you." The previous verses define clean animals as those which chew the cud and divide the hoof. The coney is declared to "chew the cud" in verse 5. The fact is that the coney does not chew the cud. It only makes a motion to the jaws which appears to be chewing the cud. "Ah," says the skeptic, "here is a scientific error." It is nothing of the kind. The writer had a practical and not a scientific aim. He was instructing the Israelites as to how they should select clean foods. He could only use the language of appearances, or as we might say the language of common sense.

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Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

SIX IMPORTANT MEETINGS

LAYMEN'S REGIONAL MEETINGS—October 5-11

Jackson—Oct. 5th—First Baptist Church.
Greenwood—Oct. 6th—First Baptist Church.
Holly Springs—Oct. 7th—First Baptist Church.
Meridian—Oct. 8th—First Baptist Church.
Hattiesburg—Oct. 9th—First Baptist Church.
McComb—Oct. 11th—First Baptist Church.

PURPOSE

1. To stimulate every phase of our denominational work throughout the state. Every District will be covered.
2. To awaken our people to a new sense of their responsibilities and obligations to God.
3. To give such impetus to our State Mission work that we will come to the close of the year without debt.
4. To deepen the spiritual life of all and bring us to a better understanding of the things we are trying to do.

The meetings will begin at 2:30 P. M. and close at 9:15 P. M. You are asked to give us only one half day of your time. There will be no collections. Inspiring messages will be brought each day at the evening hour by Hon. George Hays, Louisville, Ky. You can't afford to miss these great addresses. Come! Free supper will be served by the local W. M. U.

The Program of the Laymen's Conferences will be found on the last page of the Supplement.

3. A third reason is that to make the Bible employ the literal and exact language of science leads to deadly error. Jesus said in instituting the Lord's Supper: "This is my body." Some one took this metaphor in the early centuries and converted it into scientific language and thus arose the deadly Catholic doctrine of transubstantiation. Nothing perhaps in all Christian history has led to a greater number of evils than this Catholic doctrine of the "real-presence" of Christ in the Lord's Supper. And it grew out of a failure to see that the Bible does not use the exact language of science, but the language of everyday life, which abounds in all varieties and forms of expression, literal, metaphorical, parabolic and all the other uses and forms of literature. Common sense and intelligence in interpretation is the great need.

4. A fourth reason is that to make the Bible teach science is to put a needless burden on the Bible. An apple tree yields good fruit of its own kind. Suppose a fruit raiser should attempt to make it bear all other kinds of fruit. He would graft upon it buds from a peach tree, a plum tree, a pear tree, an apricot tree, an orange tree, a pineapple tree, a banana tree, a coconut tree, an olive tree, and all other kinds of fruit-bearing trees. The effect would be to destroy the apple tree for its own purposes without making it bear the other things.

Now this error of the fruitgrower would be no greater than that of the man who insists that the Bible shall teach chemistry, geology, botany, astronomy, biology, psychology, hydraulics, hydrostatics, et cetera, et cetera.

5. The fifth reason is that it would impose a needless burden on believers who accept the Bible. If the Bible had anticipated scientific discoveries before men were ready for them it would have been discredited. If Gideon had told his little army that before they drank the water of the brook they must prove to him that they understood the scientific formula for water, two parts hydrogen and one of oxygen (H₂O)—or else be barred from the select company of fighters,—he would have been without fighters. It was not learned that water could be decomposed until Cavendish discovered the secret in A. D. 1784. If Isaiah had known by inspiration Newton's law of gravitation and declared it in a prophecy, he would have defeated his own purpose. The law is that bodies attract each other directly as the mass and inversely as the square of the distance. This is exact science. But it is complicated and hard to grasp. The prophets

were not fools. They were among the wisest men of all history.

6. The theory implies an absurd view of inspiration. It implies that the inspired writers of the Bible were omniscient. We would have to hold that the Bible contains all knowledge on all subjects if we were consistent. The Mohammedans were consistent on this point. They burned the great library at Alexandria in Egypt. Their argument was as follows: these books ought to be destroyed first, because if they contain anything opposed to the Koran they are false; second, if they agree with the Koran in anything they are unnecessary. Conclusion: The Koran contains all necessary knowledge on all subjects. Therefore we will burn the great library. And they did.

7. The theory I am opposing carries along with it a false idea of perfection. The Bible is perfect in three ways. First, its divine revelation of God is perfect. Second, its moral and spiritual message from God to man is perfect. Third, its vehicle for conveying its message is perfect for its purpose. That vehicle was the language of everyday life. Medicines come in syrups of various kinds. The syrup or vehicle is varied. The healing remedy is the vital and important thing. The Bible has many vehicles or literary forms for conveying its messages. They are perfect for their purpose, not necessarily ideally perfect for some other purpose. Imagine a young painter competing in an art exhibit—to determine the best painter of a picture of a landscape. He brings along with his picture samples of brushes and canvas and paints and frame material, and claims not only that his picture is best but that no paint or brush or canvas or frame used by any other artist is as good as his own. He would be imposing on himself and his picture a needless and foolish burden, and would probably defeat himself. No sane artist would do anything of the kind. He would know that paints, brushes, canvas and frame were the vehicles or means for producing the picture—excellent and even perfect as means, but not necessarily ideally the most perfect paints and brushes and canvas and frames. God's revelation of himself in the Bible is the picture. He spoke by the prophets 'at sundry times and in divers manners' in the past (Heb. 1:1) to the fathers. The "divers manners" were the means employed. They were the paints and brushes and canvas and frames—perfect for the time and the object in view. But the "divers manners" were not the picture itself. The divine

revelation was the picture. To change the figure: The water of life was served in gourds, earthen vessels, tin cups, silver goblets and golden chalices. But it was the water of life that saved men, not the vessel.

8. The theory is contrary to the well known and generally accepted principle of gradual revelation. God gave spiritual truth only as men could receive it. First the blade, then the ear, then the full corn in the ear. The amount of truth was determined by the capacity of the people. In some cases it was due to "hardness of heart," as Jesus taught. The mind had to grow before it could be told all the truth. One night an eight year old boy, out walking with his father, insisted that the moon was following him wherever he went, because wherever he went the moon was immediately overhead. The father insisted that the moon only seemed to follow. But he never could satisfy the boy's mind because the distance involved was too great, and the reasons too complicated for the boy to grasp. A scientific explanation was impossible. Some day the boy would learn, the father told him. And this was the only possible solution at the boy's age. God the Father deals with his children in the same way. He does not force scientific explanations upon his immature children.

9. Again the theory is opposed to the dictates of common sense. Universal infallibility on all subjects is possessed only by God himself. Even the Catholics can teach us a lesson of common sense on this point. The infallibility of the pope extends only to matters of religion and when he speaks *ex cathedra*, or in his official capacity. A dogma of infallibility which extended to political economy and chemistry and botany and geology would be so absurd on its face that not even intelligent Catholics would accept it.

10. The theory involves a terrible danger to our young people. Science as learned from the study of nature is set up as antagonistic to the Bible where orthodox people claim omniscience in all departments for the inspired writers of the Bible. Thousands of the young people drift away with the idea that if they accept science they must reject the Bible. The alternative is a fatal one when they are told they must do this. The theory of omniscience on the part of Biblical writers is a charge of dynamite under the doctrine of the authority of the Bible. The theory ought to be abandoned, and that quickly, by all who would maintain the authority of the Bible. The theory has led to many false issues and needless controversies between Christians and scientists. Of these I will speak in a later article.

In the whole of Baptist history there is not a creed or confession of faith which defines the authority of Scripture as extending to the realm of science. The thing was never attempted among Baptists until the late meeting at Memphis. If religious people in conventions in official ways begin to do this unwarranted thing we may expect the logical outcome. Chemists in convention and botanists in convention and other scientists in convention may begin to pass resolutions condemning the doctrine of the deity of Christ or the new birth or the atonement or the resurrection as unreasonable and absurd. This of course would shock us greatly. We would not like to see the prestige of these bodies officially arrayed against our faith. We would tell them to get back into their own proper sphere and leave religion alone. Well, then, let us not invite them to do so by committing the same folly ourselves.

The home of Rev. M. R. Cooper of Nashville was recently burned, with only half its value insured.

Two Boy Scouts near Meridian, Woodson Hughes and Flynt Vinson, are said to have saved the lives of two men overcome by gas in a well, by giving first aid until physicians arrived.

Mississippi Woman's Missionary Union

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Needs of Foreigners in Mississippi (For State Week of Prayer Program) Mrs. T. W. Roddey

The needs of the Foreigner in Mississippi, to be intelligently understood, and treated with equal rights to all and special privileges to none. Where the foreigner is concerned we reserve all the special privileges to ourselves, and leave him to have no law, and no order, and no Christianity.

We need to meet them as friends, and neighbors, and to feel that God who never makes mistakes, and who directs His world, is bringing them to us that His Word may be lived to them. Some of them cannot read, even their own language, as in their war torn countries there has been no stable Government, therefore no funds for public schools, and, priest ridden, and famine stricken, and war torn, they fly to us as to a haven of refuge, and we should obey God's Word in our dealings with them, and teach our children to treat them as they treat other children.

We should realize that they are our neighbors, and "Love thy neighbor as thyself", and we should remember the golden rule Jesus taught, "Even as ye would that men should do to you do ye even so to them", and this mean all men.

We need to practice in our dealings with the foreigners just plain every day honesty and square dealing, and we need to teach the children to refrain from vile epithets in their dealings with them in public schools and Sunday Schools.

Everywhere there is a colony of foreigners a special teacher, lined up in public school work should be employed to enlist the foreign children, and to look after absentees, and visit homes, and strive to inculcate the "True American Spirit".

There should also be a Mission Sunday School, with consecrated, patient, prayerful teachers to carry on. There should be a specially designated mission worker from a Baptist church whose time, and thought and talents should be given to teaching the adult foreigners the language, helping them about naturalization papers, helping them to keep their streets clean; even though they do have to live in neighborhoods where negroes live because of the lack of neighborliness of the Americans.

Foreigners as I see them and know them after five years intimate contact are fine people, and need only the touch of the Christian's life to enable them to look upward, and to be won to "Follow Jesus according to knowledge."

Our Orphans' Home

By a Sunbeam

(For State Week of Prayer Program)

When God made Mothers He just used the very best He had,
He must a' put in all the good and left out all the bad.
He didn't use a pattern like the one He'd used before—
But He took a brand new pattern, and then He added more.

But sometimes Mothers go to sleep and wake up in God's Heaven,
And leave us here to love and care for the children He has given.

We take them to the Orphans' Home; but sure

we'll bear in mind,
That they belong to you and me because they're left behind.

Then we will share our toys and clothes and everything we have,—
We'll even share our Mothers' love to make them strong and brave.
And daily when we kneel and pray, "Dear Lord Thy Kingdom come",
O, may we never fail to add, "And bless our Orphans' Home".

Indians in Mississippi

(For State Week of Prayer Program)

Rev. P. C. Barnett

There are five places in Mississippi where the Government is taking care of the Indians in an educational way. At these points there is a modern school building, a teachers home, and a nine months' term of school; and they are supplied with all needed books and necessary food and clothing. The great need at these places is Godly teachers. Some of these schools have very desirable teachers, but some do not. The school in Jones County has all these conveniences, and a splendid Christian woman, Mrs. S. D. Thatch, who for several years has kept up a Sunday School. The greatest need here is a Baptist church building, for the newly organized church.

There are four other colonies of Indians, all except one having organized Baptist churches with houses of worship, supplied by Indian pastors. Their great need is Education. The Government does not function, educationally, in these colonies. The little schools they have are supported meagerly by the small sums the County Superintendents are able to pay teachers. Therefore they cannot have efficient teachers. Last year I employed a good teacher at one of these schools and paid the supplement myself, with the exception of \$20.00. At these little schools there are many children who cannot attend during the winter months because of the lack of suitable clothing. Last winter I appealed to several W. M. U.'s and they responded liberally with cast-off clothing, which was a great help. If this good work is continued, and our people realizing the needs, should supply small sums of money to help employ good teachers, it would be a worthwhile Kingdom work.

The need of Christ is their greatest need. How those who have them, love their Bibles! It is a pathetic sight to see the older ones sitting with their Bibles and yearning to read it, but cannot. God speed the day when we shall see our Indians supplied with these needs.

What Sunbeams Can Do For Our Orphanage (For State Week of Prayer Program)

I am so glad that there are some things that even Sunbeams can do for our children at the Orphans' Home. I know if I did not have my own home, and the nice things to eat and wear that are given me, I should be thankful to somebody to help me.

All little children love toys. Some little children have a great many toys. Have you more than your share? Do you not think we can share our toys with them? If each of us should

give just one toy, how many little folks in the Orphanage would be made happy. But in giving our toys let's see that we send the good ones; not those that are broken or faded.

Then most little children love books; and how they do want books of their very own. Would it not be nice if all the Sunbeams in Mississippi should get the name of a special little boy or girl in the Home, and send that child a book? Let's try it between now and Christmas.

Before long our fathers and mothers are going to pack a box of good things to eat and get a lot of clothes for the children to wear, and put them in a car that the R. R. will take right to the Orphanage. Let's every Sunbeam of us pack a whole lot of love and good wishes in that same train, along with our toys and books and other things. And let's be very thankful to our Heavenly Father that we can help even if we are only Sunbeams.

Mississippi's Interest in Three Baptist Hospitals By an R. A.

(For State Week of Prayer Program)

In Memphis, Tenn., there is a great big Hospital known as the Tri-State Baptist Hospital. Mississippi is one of the three States to whom this Hospital belongs. Memphis is so near us that it is easier for folks in the northern part of the state to go to this Hospital than to either of the others.

Then down in New Orleans the Home Mission Board is building another great big Hospital that South Mississippi will be greatly interested in because of its nearness and convenience.

In Jackson, our Capital, there is still another Baptist Hospital—The Mississippi Baptist Hospital. So near the center of the state is this one that patients can be brought from all sections for treatment.

All three of these buildings are fully equipped to serve suffering humanity. As we consider other lands where the sick are sadly neglected, how much cause we have to be grateful that it is our privilege to live where our Saviour is known and honored.

I think of all the tender words He spoke,
To that soul-hungry crowd of waiting folk,
None unlocked hearts like this, the master key:
"For I was sick and ye did visit me".
Ah, when the body is enracked with pain;
When fever tortures with wild dreams, the brain;
There's naught that can the darkened soul reclaim,
Like touch of one who soothes in His Dear Name.

Then, in His Name, we dedicate this Place;—
A home for suffering ones; a Place to while
Away the last sweet hours preceding Heav'n;
A Place to welcome precious babes, God-given;
A place to find renewal of red blood,
Which at His touch leaps like a flood
Through vein and heart, until on bended knee,
I praise Him for this Place where health re-visits me.

Brother A. C. Ball writes that Trinity Association meets with Hohenlinden Church October 17-18, Saturday and Sunday.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Beaumont Intermediates Have Chicken-Fry

An old-fashioned chicken-fry was the occasion of much feasting and merriment, when on Monday evening, August 31st, the Beaumont Intermediate B. Y. P. U. gave this farewell party to two of their members who are going away to school, our President, James Roberts, and one of our Group Captains, Stephen Daniels. We regret very much to give them up, and wish for them a successful year at school. Beaumont school opened here August 31st and we are surely kept hustling.

—Essie Morgan,
Corresponding Secretary.

Pike County Has Interesting Associational B. Y. P. U. Convention

The Pike County Associational B. Y. P. U. was organized more than a month ago and their first convention held the fifth Sunday in August. The meeting has been reported to us by the president, Miss Annette Corkern, and shows that a most interesting program was rendered. There were twelve churches represented with verbal reports from twenty-five B. Y. P. U.'s from all over the county. A large crowd was present at the meeting and the spirit was very fine, everyone seemed to be filled with a desire to be a bigger and better Christian. Special attention is called to one part on the program which showed much preparation and dealt with Christian Education. We are always glad to be able to report these Associational B. Y. P. U. Conventions, believing that our greatest agency for promoting the work is through this channel.

Mississippi Being Felt in South Carolina B. Y. P. U.

Rev. W. H. Morgan went from Leland, Mississippi, to Hartsville, S. C., and has for his assistant Miss Hattie Bell McCracken, whom our B. Y. P. U. folks remember worked as summer worker in our department in Mississippi several years a Woman's College girl. Brother Morgan is a B. Y. P. U. pastor, and Miss McCracken knows and loves B. Y. P. U. work and of course has charge of the work in the Hartsville church. We are glad to announce that through their earnest and efficient work the church took the General B. Y. P. U. Organization Banner this year at the State B. Y. P. U. Convention.

Newton County Associational B. Y. P. U. Holds Convention at Union

The Newton County Associational B. Y. P. U. met in their first convention since being reorganized, at Union the fifth Sunday in August. They report a splendid meeting with an interesting program. Their association was divided into groups

and a full organization perfected. Mr. E. C. Cooper of Union was elected President; Miss Hallie Smith, Secretary; H. H. Williams, Newton, Senior Leader; Mrs. S. A. Usher, Chunky, Intermediate Leader; Mrs. F. D. Gibson, Hickory, Junior Leader; Mr. E. Winstead, Mr. Edward Farr and Mr. G. C. Dorris were the three Vice-Presidents, the association having been divided into just three districts. Miss Minnie Parker of Meridian was an interesting speaker at the meeting. She was the only out-of-the-county speaker on the program, local talent being used with this exception.

Lincoln County Organizes

We are delighted to be able to announce so many Associations falling in line with the Associational B. Y. P. U. idea. Lincoln County met in its annual Sunday School and B. Y. P. U. Convention the first Sun-

day in September and there decided to divide the two departments, feeling that not enough time could be given at the one meeting to take care of both phases of the work, so the S. S. will have its annual meeting and the B. Y. P. U. will have its annual meeting each with a full corps of officers. The first meeting of the Associational B. Y. P. U. will be the first Sunday in November. The officers elected are: President, Judson Price; Secretary, Miss Bessie Rodgers; Jr.-Int. Leader, Miss Bernice Dupree; Vice-Presidents, Alvin Bentz, Lena Mae Smith, Mrs. H. A. Burns, Miss Clara Brent and Dewey Smith. The association was divided into five groups, thus the five vice-presidents. The meeting will be held with the Pleasant Hill church.

B. Y. P. U. Tracts and Free Material

A series of tracts on the work of the various officers of the B. Y. P. U. have been printed by the Sunday School Board and are for free distribution. They are all splendid and will be worth asking for. The last one to come off the press is one for the Secretary, by Mr. Arthur Flake, who used to be B. Y. P. U. Secretary for the South, and who knows the work. We will be glad to send to

any officer the tract written for his help. Drop us a card. We are always glad to send free literature to all who desire it. If you are a pastor, or some other interested worker and have no B. Y. P. U. we will be glad to send you literature on any or all departments of the work.

Just Two More Months

Just two more months until our year closes for the State Board. We make our report then and we will have to say then whether or not we have reached our goal of 1500 B. Y. P. U.'s for Mississippi. Schools are opening now, vacation is over and it is a good time to organize. Let's do it now and be able to report "SUCCESS" when the convention is held in New Albany.

All B. Y. P. U. Directors Take Notice

The time for the State B. Y. P. U. Directors' Conference has been changed from October 30 to November 6th. The meeting will be held in Jackson and we want every B. Y. P. U. Director in the state to attend. Others are invited to attend if they care to, but it is a ONE DAY conference and will deal with the problems, progress and possibilities of the work.

(Continued on page 12)

Special 30% Discount

—ON—

Church Offering Envelopes

FOR CARRYING ON THE

Cooperative Program

By special request of the Southern Baptist Convention Commission on Cooperative Program, we have made an arrangement with one of America's largest envelope manufacturers whereby we are enabled to offer this very liberal discount on "Printed-to-order" Church Envelopes for acceptance only during September, shipment later if so desired.

Get in touch with your Pastor and Treasurer and see that your church reaps the benefit of this big discount.

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Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON September 20

Paul Writes to the Thessalonians.
1 Thes. 2:1-12

The First Epistle to the Thessalonians was written by Paul, Silvanus and Timothy. 1 Thes. 1:1. It was a joint letter emanating from the Missionary Trio who had penetrated far into the outlying regions of pagan darkness and idolatrous devotion. It is the commanding personality of Paul which gives strength to us from the Apostolic Times. This letter was written from Corinth, probably in the early fall of A. D. 51, near the beginning of Paul's labors in that city. He had sent Timothy to Thessalonica and Silas to Philippi from Athens and he himself had passed to Corinth to begin a new work and await the return of these two brethren, Timothy from Thessalonica and Silas from Philippi. The Apostle had a deep and abiding interest in the churches he had founded in the important centers of heathenism, knowing the perils of pagan ignorance and superstition which threatened them, and much more the fierce and destructive animosity of the Jews who sought to destroy the Christian movement and its leaders. He had special concern for the brethren at Thessalonica and forebodings which greatly depressed his spirit. The return of Timothy and his report of conditions in that city did not relieve Paul's anxiety, but it did define the sources of trouble and the evil agencies and methods employed by the enemies of Christ to break down the influence of Paul and destroy the church. Timothy's report of conditions was probably confirmed by a letter from the officials of the church giving a distressing account of the troubles and persecutions which they were called upon to endure, and asking such advice as would help them in the hour of severe trials and cruel persecutions. The purpose of that portion of Paul's letter comprising the present lesson was to answer the calumniations of Jewish hatred which reached a high degree of expression in defaming Paul's character and in the persecution of the church after the apostle had gone from the city. They accused Paul of being a Jewish renegade, actuated by the spirit of greed, seeking adulation, corrupt in his life and a propagandist of a system, leading to the grossest form of immorality. "The account of his visit (2:1-12) takes the form of a self-defense against the insinuations made by the Jews; the Jews were insinuating that the renegade, Paul, like many pagan itinerant preachers, was self-deluded, sensual and deceiving, delivering his message in flattering words, as a foil to cover selfish greed and requiring honor to be paid him". From J. C. C. Paul's answer to these aspersions affords an instructive example worthy of imi-

tations by all good men whose character is defamed and whose motives are discredited. Conscious of the purity of his motives and the unselfishness of his love for Christ and of the work to which he had been called, and the effectiveness of his labors on his first appearance in Thessalonica, as a preacher of the Gospel, he considered a plain statement of facts pertaining to his work there and then as a sufficient answer. These facts were attested by the common experience and observation of those to whom the Epistle is addressed.

1. The manner of his entrance and the attendant circumstances are set forth in Vers. 1-2, "For yourselves, brethren, know our entering in unto you that it hath not been found vain; but having suffered before and been shamefully treated as ye know, at Philippi we waxed bold in our God to speak unto you the Gospel in much conflict". Paul confidently appeals to the personal observation and experience of his readers as a sufficient answer to the aspersions of his enemies, both of himself and the Gospel he preached. It was under the most untoward conditions that he came to them. His physical sufferings at Philippi, the deep sense of an outrage perpetrated upon him in that city as a Roman citizen, had greatly exhausted physical strength and taxed his mental energies to the limit, but had in no way abated his courage, nor cooled the ardor of his faith, nor his zeal in preaching the Gospel of God. His preaching was made effective, it was not empty prattle of a self-appointed peripatetic seeking by flattery to ingratiate himself into public favor and enhance his personal fortunes. The inspiration both of his message and of his power in proclaiming it were sufficient proof of his claim as a divinely commissioned preacher of the Gospel of God. His preaching was with power and demonstration of spirit.

2. His message was not a delusion of a disordered mind, nor was its purpose to deceive, nor did it come from an impure heart seeking to exploit its corruption under the guise of a religious cult. (Vers. 3-4.) "For our exhortation is not of error, nor of uncleanness, nor in guile. But even as we have been approved of God, to be entrusted with the Gospel so we speak; not as pleasing men, but God, who approveth our hearts". Paul here meets the insinuation of his accusers negatively. His message does not come from a delusion, nor from uncleanness, nor from deceit. We are not deceived, nor do we deceive others, nor act with any effort to please men. We are not candidates for popular favor, nor moral cowards, nor demagogues pandering to the corrupt and corrupting desires and practices of

men. But we speak as men tried of God, who sounds the depths of all human hearts; and the message we carry is one entrusted to us by God himself, and in all good conscience, with a faithfulness worthy of the importance and sanctity of the Gospel entrusted to us, we seek to please God and not men. In a word Paul says: The Gospel is of God, hence he is not the herald of a frenzied delusion. He was tested by God and entrusted with the Gospel, hence is not corrupt in heart and unclean in his life, he seeks to please God and not men, hence is not, could not mean to deceive.

3. Paul felt very keenly the calumnies of his Jewish enemies in Thessalonica and so reiterates his answer through several verses in varying forms. The form of denial and answer differs in the form of expression, but in essence are almost the same. His feelings are so wrought up that he cannot get away from the sources of his agitation. (Vers. 5-6.) "For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; nor seeking glory of men, neither from you nor from others when we might have claimed authority as apostles of Christ". In respect to his outer conduct he calls them to witness as to the sincerity of his manner of preaching to them. He did not flatter, nor did he commercialize the Gospel he preached. He did not make his mission a means of livelihood, much less of personal gain. Passing from his conduct and methods which were open to the inspection of men, he calls God to witness to the purity of his motives and hidden purposes in proclaiming the Gospel unto them. It is the highest privilege of men to call God, the censor of all hearts, to witness to the purity of their motives and the rectitude of the purposes, which control their conduct. Paul's conduct in Thessalonica was an open book read by all, but the hidden recesses of his heart life, out of which comes every purpose and motive beyond the border of human observation, but open to the divine inspection and subject to divine approval or censure, he did not hesitate to call before the bar of divine judgment. The consciousness of the unerring scrutiny of God's inspection of our most secret motives serve to restrain the evil tendencies of our hearts and to call into action the best elements of our being. To be right with men demands that we be right with God. Get right with God and you get right with men. Get the hog out of the spring and the branch will get clear. A consciousness of the divine approval lifted Paul above the charm of human praise and the desire for human glory, gladly laid aside the rights and prerogatives with which his Apostleship invested him if the effectiveness of his ministry required it. He never magnified his official functions among those whom he sought to bring to Christ, Christ Jesus was all that counted in bringing men out of pagan night and death into the light of life. Neither the praise of men, nor his invested

authority, were held as of any value in the work of preaching the Gospel in power and demonstration of the Spirit. The flaming passion of Paul to gain the souls of men was the answer he gave to the aspersions of his enemies.

4. "But we were gentle (babes) in the midst of you as when a nurse cherisheth her own children; even so being affectionately desirous of you, we were well pleased to impart to you, not the Gospel of God only, but also our own souls, because ye were become very dear to us". (Vers. 7-8.) The first clause in verse 7, according to the best attested Text, should be rendered, "But we became babes in the midst of you", the Revised Version renders, "gentle in the midst of you" instead of babes, stating in the margin, "Most of the ancient authorities read babes". Waiving their right to be honored as Apostles but "on the contrary, we carried ourselves with a childish simplicity as a mother becomes a child again when she fondles her children". The baby spirit is the spirit of maternalism, and forms the common level on which the babe and the mother meet in fondest affinities for each other. Paul's love, tenderness, and helpful spirit submerged all claim to the exercise of his Apostolic authority as it flowed out to these believing men in Thessalonica, so recently won for Christ, and so much in need of the tenderest sympathy, guidance and nurture in the new life into which they had come. Babes do not grow at mandates of authority, but under the touch of a gracious love which stimulates, nourishes and guides to a growing strength. Authority may command and issue in wholesome restraint but it cannot impart itself; love gives itself off. Paul and his companions not only gave the Gospel of God but they gave their own souls to their converts, who were dear to them as the beloved of God and the redeemed of Christ. They yearned after them as the mother for her children and counted no sacrifice of personal comfort or even of personal safety other than a work of loving service.

5. The form in which this self-sacrificing love came to expression in the work of these missionaries, the readers are now bidden to call to mind, and also the uprightness of their spirit and conduct through it all. "For ye remember brethren our labor and travail; working night and day that we might not burden any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves, toward you that believed. (Vers. 9-10.) Wandering charlatans and propagandists of all kinds of religious cults and philosophy were continually going the rounds, making merchandise of their wares and by cunning craftiness filched from the ignorant and helpless the shekels in return for the fraud practiced upon them. These missionaries entitled to support in their fields of labor waived this right, laboring with their own hands, sometimes during the day and again during the night that the message they

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brought might not encounter the prejudices of the people, nor prove a burden to the poor and oppressed whom they sought to reach. The success of the Gospel must not be defeated by the assertion of a personal belonging to preacher. Nor did these missionaries offer the people a free Gospel while they sought a livelihood by resorting to the practice of legerdemain or some device of a sleek fakir, by which they enriched their coffers. Their lives were absolutely above reproach. The Thessalonians well remembered how holily and righteously and unblamably they lived. Their conduct was according to the highest moral standing of duty both to God and men; their manner of life was noted for its moral excellences, commending itself to the divine approval, void of such omissions as might subject them to censure in the light of duty to men or to God. Both the positive and negative qualities of human conduct found ample satisfaction in their deportment as servants of Jesus Christ.

6. The Apostle now passes to a more specific and individual form of service, and the spirit which prompted it, "As ye know how we dealt with each one of you, as a father with his own children, exhorting you and encouraging you, and testifying to the end that ye should walk worthily of God who called you into his own Kingdom and Glory". (Vers. 11-12.) The tender solicitude of these missionaries for the spiritual growth of their converts was a matter of common knowledge. The method of helpful

service was by personal contact, and unwearied patience in stimulating, guiding and instructing them in the fundamental doctrines of the Christian life. It was no small task to train these early converts from heathenism, and mould their characters according to the type of a new life in Christ. There was no Christian environment, and these new converts had no predecessors whose ideals they could embrace, and whose example they could follow. They were the pioneers amid unfriendly surroundings. Paul and his fellow helpers rose to the needs of the hour and with unceasing vigilance sought to root them and nourish them in the spiritual realities of the Gospel. This they did with the tender affection of a father who leads, guides, instructs and stimulates his own children, admonishing now, encouraging then, and sometimes instructing, sometimes inspiring, according to the need of each one, all with a view to growth and the realization of all the splendid possibilities of mature manhood. The controlling purpose of this unceasing care, in the training and development of these new converts was that their walk might be worthy of God, who called them into his Kingdom and Glory. Paul craved that those who confessed the Christ should conform their conduct to the ethical standing of the new divine life in them, which was ultimately to culminate in the outshining excellences of a spiritual type of character, which was realized in the glorified humanity of the resurrection of Christ, whose life giving spirit

will transform his redeemed ones into the image of the body of his glory upon his second coming.

When Farmer Bassett decided to send his son to college, and selected one exploiting the advantages of its physical training system, he had a

plain talk with the president.

"John don't need no setting-up exercises. He sets up too late already, so I'd rather you'd cut them out. But say, if you've got any good getting-up exercises that are a sure thing, go to it with John!"—Selected.

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Blue Mountain College

Practically all Baptists in the state now know of the efforts being made by Blue Mountain College to raise two hundred thousand dollars before the meeting of the State Baptist Convention in New Albany next November. Our Baptist Education Commission has agreed to recommend to the Convention that it provide an additional one hundred thousand dollars, thus making a total of three hundred thousand, for the Endowment Fund of Blue Mountain. This will enable the college to meet the income requirements of the Southern Association of Colleges. Blue Mountain is now on the Approved List of this Association and expects to apply for full membership when the three hundred thousand dollars is in hand. Blue Mountain is expected to confine the burden of its canvass to the part of Mississippi north of the counties touched by the A. & V. Railroad. A similar offer to Woman's College at Hattiesburg, indicates that its canvass is to be confined to the counties through which the A. & V. Railroad runs, and the part of the state south of these counties.

This shall be construed, so the Education Commission tells us, to mean that each college may solicit "former students" and "special friends" in the territory mainly assigned to the other. Blue Mountain is therefore asking its former students and special friends everywhere to rally loyally to its support in this great movement, and is making a special campaign in the part of the state definitely mentioned by the Education Commission.

Our 53rd annual session begins this week, Wednesday, September 16th. Our prospects are bright. Our faculty, exceptionally strong for many years, has been strengthened still more for the coming year, by the addition of a half dozen particularly capable teachers.

Miss Sallie Paine Morgan comes to us as Director of Student Religious Activities. She is known throughout Mississippi and in other states as an unusually capable leader of young people in Christian work. One of Mississippi's prominent Christian workers recently wrote me as follows regarding Miss Morgan: "I think if you had searched the land over, you would not have found one who would fill more admirably the place to which you have called her. She is so earnest, so enthusiastic, so optimistic, so filled with the freshness and bloom of life, that she cannot help but inspire other girls."

For catalogue and other information write

LAWRENCE T. LOWREY, PhD., President,

Blue Mountain, Mississippi.

(Continued from page 9)

B. Y. P. U. Banquet to Be Held at State Convention at New Albany
Announcement No. 2.—We will have a B. Y. P. U. Banquet at the State Convention at New Albany in November. This banquet will be for all friends of the B. Y. P. U., which will take in all who attend the convention. It will be a great occasion and we want to make it an annual affair.

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When is a B. Y. P. U. NOT a B. Y. P. U.?
When the members read from the Quarterly.

A REPLY TO BROTHER S. J. RHODES' QUESTION By J. W. Lee

Brother S. J. Rhodes asks the following question: "Would these good pastors say that a deacon who did not approve a thing the pastor asked the church to do, and succeeded in getting it done, should use all his influence to shake the confidence of the people in that pastor? That seems to be what they are doing in this matter".

By referring to Brother Rhodes' article in the Record of August 20, from which article the above question is taken he means to say that those of us who are not keeping quiet and meekly submitting to the action of the Convention in Memphis when the Convention refused to say, except by inference, that man did not come into the world by evolution that we are using all our influence to shake the confidence of the people in Dr. Mullins. We are not "using all our influence to shake the confidence of people in Dr. Mullins" but, surely Brother Rhodes does not mean to say that we should be so jealous of the influence of Dr. Mullins that we should keep quiet and allow God's truth to suffer. When did it come to pass that Baptists should think more of the reputation and influence of their leaders than they do of the integrity of the word of God? When did it come to pass that Baptists put their loyalty to men in high places above their loyalty to the teachings of God's holy and infallible book? But to the question I will answer Brother Rhodes' question by asking some questions. Suppose there were in a church some members of such influence who were teaching that man is saved by works just as there are men in Southern Baptist pulpits and colleges who are teaching that man came into the world by evolution.

Suppose some loyal good members of that church were greatly disturbed over the teaching of those legalists just as there were many over the teaching of the evolutionists.

Suppose those loyal members in the church should ask that the church prepare and adopt a statement of her belief on how men are saved and also on other doctrines held by Baptists just as many loyal Baptists asked the Southern Baptist Convention to adopt a statement of

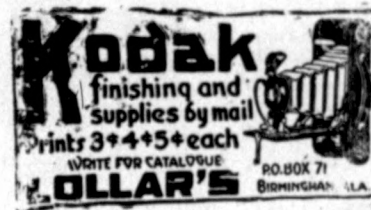
faith of Southern Baptists. Suppose a Committee composed of the pastor and a few leading brethren were appointed to draft a statement of faith for the church just as Dr. Mullins and a few leading brethren were appointed to draft a statement of Faith and Message for Southern Baptists. Suppose that a Committee, headed by the pastor, as writer and spokesman brought in a majority report quite satisfactory on all points of doctrine and practice except the very point of doctrine that was disturbing the peace and fellowship of the church, viz., whether men are saved by works, just as the Committee headed by Dr. Mullins as writer and spokesman brought in a very satisfactory majority report on all points of doctrine except the very one disturbing the peace and fellowship of Southern Baptists, viz., that man came into the world by evolution. Suppose one deacon on the Committee brought in a minority report agreeing with the majority report in every particular except on the very point disturbing the peace and fellowship of Southern Baptists.

Suppose the majority report in the church in dealing with the salvation of man said: Man is saved by grace through faith just as the majority report in the Convention said man came into the world by direct creation. Suppose the minority report in the church was identical with the majority report except the addition the phrase not by works, making the amended report read: man is saved by grace through faith and not by works, just as the minority report in the Convention was the same as the majority except the insertion of the phrase "not by evolution" this making the amended report read: Man came into the world by direct creation and not by evolution. Suppose the deacon, who did not have as much influence in the church as the pastor, had spoken to the minority report giving his reasons for inserting the phrase, not by works, just as Dr. Stealey, who did not have as much influence with the Convention as Dr. Mullins did when he spoke to the minority report giving his reasons for inserting the phrase "not by evolution".

Suppose the pastor with his great influence in the church spoke to the majority report and said the one and only issue before the Church is where to place the reference to salvation, that one member of the Committee agreed on every point except where to put the reference to salvation, that one member of the Committee wanted to place it at a certain place but the other members of the Committee wanted to place it elsewhere, just as Dr. Mullins said the one and only issue before the Convention was where to place the reference to evolution and who further said the Committee agreed on every point except where to put the reference to evolution; that one member wanted to put it in the doctrinal statement and the other members wanted to place it elsewhere.

Suppose the deacon should want to say in reply to the pastor that he did not care where they put the

reference to Salvation, that the issue in the committee and in the church was not where to place the reference to salvation but whether the report should contain the phrase not by works, but before the deacon could get the floor some brother got the ear of the moderator and said: Brother Moderator we have had two speeches, one for the majority and one for the minority report and I now move the previous question just as Dr. Stealey wanted to get the floor of the Convention and wanted to say he did not care where they put the reference to Evolution, that the issue in the Committee and in the Convention was not where to put the reference to evolution but whether the phrase "not by evolution" should be inserted in article three, but before he could get the floor Dr. Barton got the attention of the moderator and said: Brother Moderator, we have had a speech for



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the majority report and a speech for the minority, I now move the previous question.

Suppose the majority report written and advocated by the pastor should be adopted under those conditions by a vote of more than two to one does Brother Rhodes think that the deacon and those who voted with him should feel bound by the principle of the democracy of Baptist churches to keep quiet? I certainly do not. Does Brother Rhodes think that deacon should be so jealous about the influence of that pastor that he should keep quiet and thus make the impression on the community that a Baptist church should not declare itself against the heresy of salvation by works except by inference? I certainly do not.

A deacon "should hold the mystery of the faith in a pure conscience". 1 Tim. 3:9.

How could that deacon "hold the mystery of the faith in a pure conscience" and see the articles of faith handed out to the membership and to the world with no declaration that salvation is not by works except by inference.

Suppose the deacon and some of those who voted for the insertion of the phrase not by works should express their dissatisfaction with the action of the church and with the report of the majority, would it not be unkind for a member who voted with the pastor to say that the dissatisfied members of the minority were "almost saying we were still monkeys" as Brother Rhodes says in his article about those who express their dissatisfaction with the action of the Convention.

Just here let me exhort my brethren who voted with the 2,013 to please meet reason with reason, logic with logic and scripture with scripture. But please don't meet reason, logic and scripture with ridicule. If some of us are ever quieted it will be by brotherly scriptural reason and not by intimidation, ridicule and misrepresentation.

Brother Rhodes further says: "These discussions that are equal to claiming that the 2,013 voting in favor of evolution has furnished the enemies of our work a weapon to fight our Convention and its mission program".

Let me frankly remind Brother Rhodes that those of us who are discussing this matter have never charged "the 2,013 with voting in favor of evolution". We say that they did not vote against evolution except by inference.

As to Brother Rhodes charge that "we are furnishing the enemies of our work a weapon to fight our Convention and its mission program" I would remind him that if anyone "has furnished the enemies of our Convention a weapon to fight our mission program" it is Dr. Mullins. It was he who wrote the Statement of Faith and Message and left out the phrase "not by evolution". It was he who threw all the weight of his powerful personality and great influence to keep out the phrase "not by evolution" when Dr. Stealey moved to put it in. It was he who led Southern Baptists by a large majority to say by inference

only that man did not come into the world by evolution.

Let the blame be placed where it belongs.

The evolutionists are not saying by inference only that man came into the world by evolution. They are saying it in positive, declarative sentences and plain unequivocal language. If the evolutionists are unequivocal in their language in their attack on the veracity of God's book why cannot Southern Baptists use unequivocal language in their defense of God's word? God says: "It is He that made us and not we ourselves". Baptism is the answer of a good conscience not the putting away of the filth of the flesh." "By grace are ye saved * * * not by works". Why should not Dr. Mullins and the majority of Southern Baptists be willing to follow God's law of speaking and say man came into the world by direct creation and not by evolution?

CHALYBEATE

I will leave the work here October 1st, to go to one of our Seminaries. We hope to have a pastor ready to move on the field as soon as I leave. The field consists of two half-time churches. They have a good pastorium at Chalybeate. The Tippah County A. H. S. is also located here. Mississippi doesn't have better communities than those in which these churches are located. The churches have several members who are college graduates and therefore want a man who uses good English and preaches the Word. The churches are about five miles apart.

This field offers wonderful opportunities to a real worker, who will come here and stay. And if a fellow will come here and behave himself he can stay till he dies. They would even let me stay, but I realize the necessity of taking a Seminary course and am forcing myself to leave this attractive field to take up that line of work. Anyone interested may write to D. Barger, Chalybeate, Miss.

—Earl Ferrell.

BROOKSVILLE LOSS MERIDIAN'S GAIN

It is with sincere regrets that we give up Miss Mary Deupree as one of us here. She has left a people who love her and wish for her all that is good that comes to humanity here upon earth. We can truly say Miss Mary is one of God's chosen ones and the salt of the earth. We have watched her life for a while and have observed in her the spirit of her Master all along down life's pathway. She has always been ready to answer the call to service and she always seems happiest when serving others. In her church life she was always there and ready to serve. In her home she presided with love, gentleness and executive ability. In the sick room she has few superiors. In community life she was there and ready to serve at any post. She truly was saved to sacrifice and to serve.

Our prayers, best wishes and love

will go with her always because we know her so well and to know her is to love her.

Respectfully,

Mrs. Mattie D. Allgood,
J. M. Calmes,
Mrs. T. J. Wilkins,
Committee.

SOME MEETINGS

Our meeting at Philadelphia was a success. Rev. G. C. Hodge of Union Church did the preaching and it was O. K. Hodge is one of our best young preachers, sane, sound and logical. We had two for baptism and the church and community helped.

The meeting at Strong Hope Church began on 3rd Sunday in August. Rev. A. D. Muse did the preaching. Great crowds came, last service more than could get in the church. Muse was at his best and the people heard him gladly. We think it one of the greatest revivals Strong Hope has ever had. No church will make a mistake in securing Muse to lead a revival. Unquestionably he is an evangelist of power, he is talented and our God is using him to His glory. We had 11 for baptism, 3 by letter and 2 restored.

We began our meeting at New Providence (Allen) with Rev. A. D. Muse to preach, but he was called away Sunday evening and Brother G. C. Hodge preached for us each night till Friday night. Brethren Lane Hartley and Lowrey Mullen were ordained deacons, and much good done by Brother Hodge's preaching. Brother Muse will be back at Allen to hold an eight days meeting the 2nd Sunday in October and we are expecting and praying that our God will give us the victory. We are expecting to move the old

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church house out on the public highway this winter. The Lord bless His cause and servants in our great state.

One of the humble pastors,
—Jas. C. Chapman.

Program for the Madison County Baptist Association, which meets with the Canton Baptist Church, September 29:

9:45 Devotional—F. W. Hammack.
10:00 Organization.
10:15 Report on Education—C. E. Welch.
11:15 Associational Sermon—E. V. May.

Adjournment.

1:30 Devotional.

2:00 Report on Missions—Bryan Simmons.

3:00 Report on Sunday School and B. Y. P. U.—George Smith.

3:45 Report of Nomination Committee.

4:00 Resolutions.

Adjournment.

7:30 Devotional.

7:45 Address—Mr. J. E. Byrd.

Adjournment.

Faternally,

—E. V. May.

Pontotoc County Association has been postponed one month and will meet with Longview Church, eight miles east of Pontotoc on October 15th and 16th.

Respectfully,

—M. L. Shannon.

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CHURCH IS BLESSED WITH GREATEST REVIVAL OF YEARS

The passing of the annual revival of the Carriere Baptist Church can not be passed to our memories without saying something of the benefits derived from its effects and the pleasures received in a spiritual way. The revival is said to be the greatest held in the bounds of this community in recent years.

The revival opened Sunday, August 9, 1925, at the regular Sunday morning service which is held the second and fourth Sundays of each month, the Reverend L. J. Coker serving in the capacity of evangelist.

Good crowds began attending the opening services, but not the capacity of the building. The closing nights the building was filled to its capacity and numbers were turned away on account of not having room on the inside. The morning services were also well attended.

The visible results of the meeting were over forty additions to the church, of which thirty were for baptism. The testimony of all was that the church was greatly revived and better enlisted in the Master's service. Among other results of the meeting was the increase in membership and working spirit of the Sunday School, B. Y. P. U., and W. M. U.

The pleasing results were greatly due to the Rev. Coker's sermons and outside work. His preaching was done in a way that brought great but simple messages of Truth that exalted Christ.

The Rev. Coker recently graduated from the B. B. I. of New Orleans, but has been in the service of God for quite awhile. We heartily recommend him for any service that he may be able to render to any church or association in the state.

TWO GREAT MEETINGS

August 16th Dr. T. O. Reese of Marbury, Ala., and Prof. Theo. Farr came to be with us at Pine Bluff in Copiah County, and from there to Utica, Miss. The meetings were of ten days each, and our people feasted on the messages of Grace in song and sermon for that time. Sin, Salvation and Service received fair treatment in the meetings from day to day. This finishes the third meeting with Dr. Reese preaching in my churches, one time at Forest some years ago, and at these two churches. My candid conviction is that there is not an evangelist of superior ability among us. As to the leader in song, Prof. Farr, I am sure that he has no superior. The two seem to be thoroughly fitted to work together.

Results, 78 additions to the Pine Bluff Church and 19 to the church at Utica. These were two real revivals indeed. Thus our work prospers, and we praise the Lord for the part the evangelistic team had in service here. These are the two most satisfactory meetings in my personal experience.

—Owen Williams.

UNION BAPTIST CHURCH, COVINGTON COUNTY

This church was organized, August 31, 1888, a Missionary Baptist Church, but in later years she went spiritually blind and affiliated herself with the Land-Mark association and perhaps for a quarter of a century she remained in a state of blindness. During the dark ages, a few of God's big men, such men as Rev. J. W. and J. J. Mayfield, their father and others of whom I could mention, drew their church letters and went into the organization of another Missionary Baptist Church, which took the name of Gilmer, so Union was left standing in the midst of a black-jack and red oak grove a desolate, haunted looking place, with every indication that God had withdrawn, but not so. For God still lived right on in the hearts of these good people through the dark days. For a number of years Union with some 30 or 35 members was under the leadership of Land-Mark preachers. But one day, some five years ago, some of the leading members invited the writer out to preach for that little handful of misled, but God loving and God serving people. So after three and one half years persuasion by different members of said church, I decided to go down and preach for them and for 18 months I have been doing my best, I have simply given them God's word from a heart of love.

I soon learned that there were some as good people in that community and members of that church as could be found anywhere, so I just gave them the plain Gospel, dealing with them gently. Leaving all kind of criticism out of my messages. I preached salvation by Grace, and works as a proof of the new birth.

Last year we had some 12 or 15 accessions to the church and we have just closed one of the greatest revivals that I have ever been engaged in. This revival began August 29th and continued through September 4th, with Rev. J. J. Hedgepeth doing the preaching, and I want to say I have never heard the Gospel preached any plainer. Evidently the Spirit was the propelling power, forcing the messages to the hearts of the listeners. I have never seen a clearer demonstration of the power of God, working among men than I saw during the meeting.

Some visible results. We had 12 accessions to the church, 7 for baptism and 5 by letter. Among those whom were baptized, was a brother 56 years old. After the baptizing we went into conference and the writer read the declaration of faith and our church covenant, which was adopted and then there was a motion and second to leave the Land-Mark association and join the Covington County Association, and we elected delegates to the association which convenes in October, at which time we will ask to be admitted into the Covington County Association and be recognized as a Missionary Baptist Church.

We organized a S. S., invited the

visiting minister back to preach for us next year, raised eighty-five dollars to meet all expenses of the meeting, and took five subscriptions for the Baptist Record. Brethren, pray for us.

Yours in Christ,

—A. J. Linton.

BOONEVILLE NOTES

Friday evening, August 14, 1925, we closed Booneville's first Daily Vacation Bible School with a demonstration Program to a very appreciative audience. 110 pupils were enrolled with a teaching force of 13, making a total of 123.

We have just closed our evangelistic meetings in which Dr. J. D. Franks of Columbus did the preaching and Mr. T. S. Doty of Winona led the singing. Needless to say that we had some of the finest preaching we ever heard in a series of meetings, because the brotherhood knows that Dr. Franks can't do any other kind. Brother Doty believes in singing good Gospel songs. Eighteen were added to the membership, bringing the total to thirty-one since the present pastor came to Booneville. The new home for the pastor will be completed by September 15th. Very few of the preachers in our state will have a better house to live in. The Booneville saints believe in doing whatever they do right. The entire church is happy that this much needed pastorium is ready for use.

—C. J. Olander.

CONCORD MEETING

This fine old country church is located in Rankin County, not far from where the writer first discovered America. The membership is composed of well to do farmers, indeed an ideal section of the state. The meeting began on Saturday before the 5th Sunday, the first time I had preached on Saturday in a long time, hence it was good to see a house half full and all church members. The singing was extra, led by Brother George Wear. Nearly everybody belongs to the church in that community, therefore feeding the sheep was the order of the week, but at the close the good pastor disturbed the waters of a mill pond near by. Have an invitation to call again.

Bishop D. W. Moulder is pastor and is beloved by all. He goes day and night and nine other churches have charge of him. Not a pastor in the state baptizing more people. He is a prophet with honor in his own country, has been preaching 30 years where he was born and reared. Yes, Dan Moulder is a good one. The church gave the visiting man \$104.00, and a nice purse extra to the pastor, aside from his salary. Heaven's blessings on pastor and people.

—J. H. Lane.

WAYNESBORO

We closed a very satisfactory meeting here last Sunday evening. We had 83 additions 40 for baptism. I will baptize the 40 next Sunday

IN MEMORIAM

Gone to Rest

God called Brother P. E. Jones to his reward in heaven. Brother Jones was born in Copiah County, January 1st, 1846. He moved to Smith County at the age of six years. He joined the Sherron Baptist Church at the age of twenty-three and was baptized by Elder N. L. Clarke, and afterwards joined Hopewell Church in Scott County.

Brother Jones was married to Miss Susiana Caughman, Feb. 28, 1867. To this union were born 11 children, 7 boys and 4 girls. He served in the civil war two years. God seeing best called from him his wife, and afterwards Brother Jones was married to Miss Sara Frances Husban, May 31st, 1906. He is survived by his last wife and one son.

Brother Jones was a faithful servant of the Lord, and our church and community will miss him so much. While he has left a vacant chair in his home and community, Heaven has been made brighter by his going. To his wife and son and relations, we point you to Him who said "Come unto me all you that labor and are heavy laden and I will give you rest."

Now, let the blessings of our Father in Heaven rest and abide on the bereaved, is the prayer of your humble pastor.

—J. W. Kitchens.

if the Lord wills. I baptized 40 last year at the close of our meeting and will repeat it this time. We have had more than 140 additions in the past 19 months and feel sure of several others in the next month. I feel sure that I will make no mistake in saying that Brethren E. E. Huntsberry and B. B. Cox make one of the best, sanest and most earnest evangelistic parties in the whole Southland.

They use no high pressure nor claptrap methods, but use good, usable common sense methods that get the desired results in soul winning and financing the campaign. Brother Huntsberry helps all phases of the local and denominational work.

—W. O. Carter.

CARRYING ON THE CAUSE OF CHRISTIANITY THROUGH BUSINESS

Many of us are prone to depend for the advancement of the Kingdom of Christ entirely upon the ministry. While the work of the ministry is of greatest importance, there exists a class of Christians, however, who silently and in a business way are accomplishing great things for the cause. Such is the unique mission of Geo. W. Noble of Monon Bldg., Chicago. Over a period of many years his life has been dedicated in a business way to the sale and proper distribution of Bibles, religious literature and books, Church and Sunday School equipment, etc. Mr. Noble believes he has an easy

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task and that anyone can make a success in the sale of so popular and so helpful a book as the Bible. His belief, however, is greatest proof of his religious zeal. Whether his task is easy or not, he must assuredly live a life of sacrifice, possess a deep devotion to the cause and fix his eyes on the higher ideals of life to succeed in such an occupation. He has sold for years Bibles from the cheapest to the best in all well known languages. Thousands upon thousands of copies of the Holy Book have gone out through his excellent Christian organization to bless mankind. Would that there were "Nobles" in every nook and corner of our fair land. Any man who convinces the world of the commercial value of the Bible is doing a great thing for Christianity.

ROCKY CREEK REVIVAL

What in many ways is the best revival that has ever been conducted in this church has just closed; it was not the greatest from a standpoint of receiving members, and still we had a good ingathering. But it proved to be a revival indeed, our people are determined to do more for the Lord and His cause in the future.

The meeting began on Sunday, August 23rd, and closed Tuesday night, Sept. 1. There were 28 additions to the church; 21 of them were for baptism and the balance were by letter.

Dr. J. D. Ray of Starkville, Miss., did the preaching, and proved to be a great preacher, and our people are very much in love with him. There is nothing sensational nor spectacular about his work, but he brings simple gospel messages and leaves the results with the Lord. We consider ourselves fortunate indeed to be able to get a man as strong as Dr. Ray to lead us in our meeting.

Pray that the Lord may continue to bless us in our work.

With best wishes to the Baptist Record and the brotherhood,
—S. J. Rhodes, Pastor.

Resolutions of the First Baptist Church of Sumner, Miss.

Whereas, it has pleased our Heavenly Father to call home our beloved friend and brother, Steve M. Parks.

Whereas, we bow in humble submission to His will, realizing that He does all things for the carrying out of His divine plans and purposes.

Now, therefore, be it resolved:

First: That in the passing of Brother Parks this church has lost an efficient Sunday School superintendent, a devout church member, and a loving friend.

Second: That we in the loss of our beloved brother realize that our loss is only temporary, and look forward to our call as did he, being aware of the fact that we are bought with a price and are to be His good and faithful servants.

Third: That we as members of the spiritual family remember the members of our brother's immediate family in prayer as they endeavor to seek the face of the Comforter

in this the time of deepest trial. We therefore extend to the bereaved wife and family the sincere sympathy of the church and Sunday School.

Fourth: That these resolutions be entered in the records of the Sunday School, a copy be sent to the families of brother and sister Parks, also, to such papers and publications as the committee may see fit.

Miss Nellie Jennings,
Mrs. John Stephens,
R. Longino White.

Our series of meetings just closed, our pastor, Brother Davis, doing the preaching, with Pat Alderman of Birmingham leading the singing. Results, 52 for baptism, 30 by letter. Our meeting followed two meetings by the Methodists and Presbyterians, both being held by leading evangelists, Trigg A. Thomas and George Tucker. We reached 4 to 1.

Our pastor is in Alabama, in which 42 churches are co-operating, under a large tent.

Respectfully.

—M. L. Shannon.

THE SIMPLICITY OF SALVATION

We get in the habit of making everything too big and complicated. God's dealing with fallen man is simple and easy to understand. Men sin and stray away from God. God has compassion on men. He manifested it by sending His own Son into the world to take man's place. He became a substitute for men. He did every thing that God has required of men. God accepted our substitute and was propitiated. So there is only one thing between God and the sinner and that is unbelief. See John 3:18. Our salvation depends upon our becoming reconciled to God. If a sinner (and all men are sinners) will accept Christ and become reconciled to God just as God accepted Christ and became propitiated toward men, the job is over, that's all of it. That is the reason why God made simple faith the only condition of Salvation. The very simplicity of it makes some men miss it. It is so simple, so plain, so easy to understand and yet so full of wisdom and power and glory.

To sum it all up briefly it is simply this:

Man sinned
God had mercy
Gave His Son
Christ did it ALL
God was propitiated
Men BELIEVE
And are reconciled.

"Who is he that condemneth?"

Christ died, He arose, He ascended, God accepted Him and was satisfied. We accept Him and are satisfied. No one left to condemn.
—J. E. Heath.

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ITTA BENA

Having seen a letter our pastor wrote and giving his opinion of us, though I don't think he expressed himself fully, I will try and tell something of our opinion of him, though I fall short in my effort.

Brother L. D. Posey came to us on the first of March as pastor. He took hold of the work in a way that gripped the people at once and the work began to prosper. He organized the young people into a B. Y. P. U., and they are doing great work, having completed the study of The Life of Christ as given in the Gospels. They will next take up the work of practical Christianity as revealed in Paul's Epistles. He then organized a Booster Band—and my, how these little fellows can sing and repeat verses of scripture! Then he led and is leading the grown-ups through the Book of Romans.

The church has just closed a revival. The pastor having as his helpers his son Shelton of Biloxi to do the preaching, and his son Virgil to lead the singing. Our morning services were held from eight to nine, and Brother Shelton led us chapter by chapter through Paul's letter to Phillippi. As we partake of food to sustain our physical bodies, so he, out of the eternal truths of God's word divided the word of truth in a way to feed our souls.

Some complained of the early hour for our morning services, saying that we would not have a handful, but the people came and kept on coming until we reached one hundred and fifty for our morning congregation.

Our meeting closed last Thursday night: fourteen for baptism and six by letter, and some more waiting to be baptized. The pastor said the meeting was in some respects the most satisfactory in all of his thirty years of ministry. The Poseys believe in staying by the Old Book.

Brother Shelton is a missionary evangelistic pastor. Brother Virgil sings as only a regenerated soul can sing, and I imagine as only David could play the harp or flute to the praise of his Maker. Music and melody that soothed our sorrows and aroused our emotions, giving us higher aspirations of God and life, was the kind that the people got at our meeting.

To God be all the praise.

—E. A. Rushing.

A REPORT OF THIS SUMMER'S MEETINGS

By C. T. Johnson, Marks, Miss.

I held a meeting beginning the last of April with the splendid church and pastor at Lula, Miss. This meeting lasted for two weeks and resulted in 27 additions to the church, nearly all for baptism. It was a real joy to labor with these dear good people in winning the lost to a knowledge of the saving power of the blood of Jesus.

I next held a meeting with the church and pastor at Tuscola, Miss. This is a small town located at the present terminus of a railroad which

is being built from Meridian to Jackson in Leake County. This is the only railroad in the county and the church here is located in an important place. In many respects this was the best meeting held during the season, owing to the importance of the situation, we had only a few days and there were six who united with the church by baptism. I learned when reaching the place that they had used a Methodist preacher in their meeting last year, but they have already asked the writer to be with them again next year. Some of the finest people I have ever met live here, especially among the young people.

My next meeting was with the Clear Branch Church in Rankin County. Brother Courtney is the pastor here and we enjoyed very much the work here. My father taught school in this community when I was a small boy, and many of the people had known me then, and it was indeed great to be where people would call you by your first name again. I do not remember the number at this place, but know that the "Waters had to be troubled".

From this place I came back up into Quitman County to be in a meeting with the Crowder Church and their noble pastor, Walton E. Lee. Those of you who know Brother Lee have an idea how sweet and genuine was the fellowship in the Master's work here. He had everything in good readiness for the meeting, and the people responded as well as I have ever seen anywhere, and we had thirty-seven to unite with the church, seven of these the last night of the meeting after the baptizing. The people were very anxious for us to continue the services through Sunday night, and we were just as anxious to do so and believe if we could have the number might have gone to fifty, but as the pastor and myself had other engagements it was impossible for us

to do this and had to close the meeting, having been there just eight days.

We went next to Salim Church in Hinds County, near Learned, but there "was not much water there" but as fine a crowd of folks as any one needs to want to meet up with. I found that Brother Bryan Simmons and his splendid family reside in this splendid community. I did not get to see much of him as he was away in his meetings, getting in the last night of the meeting. There are many others I wish I had space and time to mention. Brother Langley is the splendid pastor, and it was a real joy to work with him. We left him to do the baptizing the following Sunday, and rushed on down to Crystal Springs, where we began a meeting with the Harmony Church six miles from there. Brother Harrington, the noble pastor of the Crystal Springs Church, is the pastor, who is greatly loved by all the people in that community. The Lord gave us a great meeting with twenty-seven additions to the church, twenty-two of which were for baptism. I had many pleasant experiences during this meeting, but one of the greatest I have ever had was to see a dear old man in his ninetieth year and three ten year old girls receive the hand of fellowship at the same time. It would be worth crossing the state to behold such a picture, which so beautifully manifests the wonderfulness of the grace of our God.

I left Crystal Springs Saturday morning, driving to Marks that day, a distance of more than two hundred miles, and preached to my own people Sunday morning and Sunday evening, beginning a meeting with the little church at Birdie in this county Sunday afternoon, running until Friday night. We received ten into membership, seven of whom were baptized Sunday night in the baptistry of our new church building. The writer has preaching to

this little church once a month in the afternoon for a little over a year and has received thirty-five or forty into its membership.

This report may seem a little lengthy, but I have given in it the entire report of the Summer, and have made it as brief as possible, and inasmuch as I very seldom take up any space in our paper, I trust I may be pardoned.

For all that has been accomplished during these meetings, I take much delight in bringing all the glory and honor to the feet of my blessed Lord, who said "Without me ye can do nothing".

Brother Editor, come to see us, and help us get some subscriptions to the Baptist Record.

MY MEETINGS

Lake, J. J. Mayfield preaching; accessions 25, 23 for baptism.

New Concord, G. S. Jenkins preaching; accessions 5, 2 for baptism.

Ludlow, A. A. Kitchens preaching; accessions 92, 53 for baptism.

Beulah, Choctaw County, D. I. Young pastor, J. L. Hughes preaching; accessions, 3 for baptism.

Kelly's Chapel, W. L. Coggins pastor, J. L. Hughes preaching; 1 by letter.

Madden, George Nutt pastor, J. L. Hughes preaching; accessions 10, 8 for baptism.

Special mention. At Beulah they voted, appointed committees and began to collect money to build a new house of worship.

At New Concord, a debt of \$900 was raised.

The above preachers that have helped me in my work and that I have worked with are good enough for any man to work with.

—J. L. Hughes.

"Locking Horns With Providence" or Joining Hands In a Great Cause

God honors the printed word. He has blessed it with peculiar advantage and untold power. It has power to build up and power to tear down. It can increase cigarette smoking by leaps and bounds. It can sell the sorriest patent medicine and tear down faith in the greatest cause. It will hold inviolate the most sacred bonds and carry arrows of poison to the purest breasts. It can repudiate the promises made in the warmest love or it can dash to death the best laid plans of the enemy.

Do not foolishly deny its power or sluggishly permit the enemy to use its power against you. Its golden harvest may be yours for the effort.

Join the state wide subscription hunt for the remainder of the year—make an every member visit week following Oct. 4th or a suitable week thereafter. Baptist Record, Jackson, Miss.

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